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G.VI. Thayre

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An Excellent and best Approoued Treatise of the Plague.

15940

CONTAINING,

The Nature, Signes, and accidents of the same. With the certaine and absolute cure of the Feuers, Botches, and Carbuncles, that Raigne in these times; and aboue all things, most singular experiments in the same: Gathered by the obseruations of diuers worthy Trauilers, and selected out of the best learned Physitions in this age.

Likewise is taught, the true and perfect cure of the Plague, with secret and vnknowne Preseruatiues *against all infection; and how so withstand the* most dangerous accidents, which may happen *this fearefull Contagious time.*

Generall Rules of life to be obserued by all men this Plague time.

Directions for the Commons, Country-men and Strangers that be necessitated to come into the City.

A Discouery of what bodies are most apt and soonest to be Infected.

The signes that signifie a person to be infected with the Pestilence, and how to preuent insuing danger.

Lastly, most approoued aduertisments to preserue *such as be in health, from the Infection, and to preuent the contagious feare.*

London, Printed for *Thomas Archer*, and are to be sold at his shop in Popes head Alley, 1625.

TO THE RIGHT HONORABLE IOHN GORE,

Lord Maior of the Renowned City of *London*, and to the Right Worshipfull the Sheriffes; and also to all the Right Worshipfull, the Aldermen their Brethren, *Thomas Thayre* wisheth all Spirituall and Temporall blessings from the Lord in this life, *and in the life to come Eternall saluation, through Christ Iesu our onely Saiour.*

COnsidering with my selfe, Right Honorable, and Right Worshipfull, that nothing is more necessary nor more desired in the time of dangerous sickneſſe and perill of death, then to present vnto the person so standing, the meanes to preserue him from the violence of the same, and to restore the sicke from imminent perill of death, vnto his former estate of health; and perceiuing right Honorable, that no man had as yet written any treatise wherein was contayned such speciall and excellent medicines, that might be able to resist and also cure this dangerous and contagious sickneſſe; and likewise to giue sufficient instruction and direction vnto the Inhabitants of this City, for their preseruation in this infectious time: I was

mooued in conscience (my Lord) for the duty I owe, and for the loue I beare vnto this Honorable city, to cõmunicate vnto them such preseruatiues, as are, through Gods grace, giuen vnto them able to resist and defend from infection of this sickneſſe all such as vse them. And also I haue set down most excellent and approued medicines, such as I haue practised and approoued vnto the great vtilitie of many, being able, through Gods mercy, speedily to cure the most and greatest part of all such as shall be infected within this sickneſſe, being vsed in time, before the sickneſſe hath vtterly ouercome nature.

And although my insufficiency to Write any publique matter, perswaded me to relinquish my intended purpose in publishing this treatise, I being the meanest of so many in this Land, and vnable to write any plausible stile; yet the truth and plainnes of the matter, the excellency of the medicines, & the vtility that many should find thereby, being vsed, ouercame that doubt of minde, and animated me to proceede in my intended purpose; not doubting, but assuredly trusting in the Lord, from whom commeth all health, that this beeing vsed many shall bee preserued, and cured thereby, to Gods glory and our comfort, hee it is on whom we must depend. The Lord hath created medicine of the earth, and giuen great vertue vnto Trees, hearbs, gums, stones, and minerals, and all for the helpe of his people in the time of their sicknes. God make vs thankfull vnto him for them, and giue vs

grace

grace to be warned by others punishment, and to vse thankfully and diligently, the good meanes for our health, and then I trust assuredly that the Lord will blesse our indeauours, vnto his glory, and our health and comfort. And for as much as I haue written this treatise chiefely in respect of the citty, I haue presumed to dedicate the same vnto your Honor, and vnto the Worshipfull the Sheriffes & Aldermen your brethren, as a pledge of my loue and humble duty towards you, which if it shall please you to accept in good hart, and vouchsafe to patronize my indeauours, I doubt not but that many shall finde the benefit thereof to Gods glory and their great comfort, and I shall be incouraged some other time, as occasion shall be offred, to performe a worke no lesse needfull: Thus beseeching the Almighty to blesse your Honor, and the right Worshipfull your brethren, with all happinesse your hearts can desire, I humbly take my leaue.

Your Honors, and Worships to command,

THOMAS THAYRE.

To the Louing Reader, grace and Health from the Lord.

CAlling vnto minde (Curteous Reader,) the saying of Tully, Non nobis solùm nati sumus, &c. *We are not borne vnto our selues alone, but wee owe a duty and seruice vnto our Country, our Parents and our friends, and considering with my selfe vnto my griefe, the sickneſſe the which it hath pleased God to visite vs withall, is greatly increased, disperſing it selfe into many places of this City to the griefe of many: I hauing duly considered thereof, thought it my duty to vse the small Talent that the Lord hath lent me vnto his glory, and the good of my brethren: which mooued me to write this Treatiſe ſhewing the cauſes of the Peſtilence: The meanes to preſerue vs from the infection of this Contagious ſickneſſe; and the way and methode to cure ſuch as ſhall bee infected therewith, vſing the remedy in time, I meane in the beginning of the ſickneſſe, before nature be ouercome, obſeruing the order of this Booke. And for as much as this is Gods viſitation for our iniquity, we muſt therefore firſt flye vnto him with contrite hearts, fixing our whole truſt in his mercy; and then wee muſt withall diligence and thankfulneſſe of heart, vſe the good*

meanes

meanes that the Lord hath ordained for our health. For to neglect the meanes, is to contemne Gods gifts, and we make our selues guilty of our owne death, and before God we are no better then murtherers, because we haue despised the meanes of our helpe that he hath ordayned for vs. But I trust there are none so wilful and obstinate in this City. This Treatise (gentle Reader) I haue penned, and present vnto thee, plaine and simple, barren of eloquence and filed phrase to delight thee: yet herein is contayned most excellent and approoued remedies, and as effectuall for the curing of this sickneſſe, as are, or haue beene knowne. Vſe them in Gods name, and doe not trust vnto light and trifling medicines, considering the strength and danger of this sickneſſe; These haue power and vertue, through Gods grace, to expulſe and speedily to cure this infectious sickneſſe, and for preſeruing a perſon from infection I haue ſet downe many preſeruatiues. And for curing the ſickneſſe I haue ſet downe foure principal medicines, and three others of leſſe ſtrength to be vſed when the aforenamed cannot bee had. All which you may haue ready or ſpeedily made at euery good Apothecaries.

Vſe them I counſell thee in the beginning of this ſickneſſe, for delay breedeth danger; and death commonly followeth, and medicine comes too late when nature is ouercome by the ſickneſſe. And for as much as I haue written this Treatiſe for the benefit of all men in generall, that thinke good to vſe it, and haue done it in loue and good will, ſo I hope the well diſpoſed will cenſure it. And no godly and vertuous minded

ded Phisition wilbe herewith offended, or enuy my endeauours, considering it is for the benefit and helpe of many in this or such like dangerous time, wherein many perish for want of counseil and helpe in their sickneſſe, at the beginning thereof. And where any ouersight or defect hath paſsed in my Booke, as I doubt not but that there are ſome, hauing ſo ſhort time, and ſo little opportunity to ouerlooke it, I deſire the learned Reader to correct and amend the ſame; and in ſo doing I ſhall be vnto him beholding. And ſo now taking my leaue, I beſeech God of his great mercy to bleſſe the meanes that we ſhall vſe for our health, vnto the honor glory praiſe of his Holy name, and vnto our health and comfort. Farewell Iuly *the twenteth.*

Non quæro quod mihi vtile eſt, ſed multis.

Thine in all Friendly loue
and good will:

Thomas Thayre.

A Treatise of the Pestilence: wherein *is shewed all the causes thereof, with most* assured preseruatiues against all infection.

THis contagious sicknes which is generally called the Plague or Pestilence, is no other thing then a corrupt and venemous aire, deadly enemie vnto the vitall spirits: most commonly bringing death and dissolution vnto the bodie, except with speed good remedy be vsed. I meane not that the aire of it selfe is a very poyson, for then consequently all persons (for the most part) that liue within the aire so corrupted, should be infected, and few or none escape the danger thereof, but my meaning is, that the aire hath in it self a venemous qualitie, by reason whereof those bodies wherein there is *Cacochymia*, corrupt & superfluous humours abounding, are apt & lightly infected; those humours being of themselues inclined and disposed vnto putrifaction. Now I will proceede to shew the causes of this dangerous sickneſſe, and also the cure thereof.

What the Plague is. *Aerem vitiatũ ac putridum.*

Now hauing briefly defined what the Pestilence is, I will (God assisting me) prosecute my intended purpose. First, in shewing all the causes thereof, and the cure, and remedie for euerie cause.

Entring into due consideration of the causes of the Pestilence that now raigneth, Christian Reader, I finde there are three causes thereof.

The first and chiefest is sinne.

The second is the corruption of the aire.

The third and last cause, is the euill disposition of the bodie, bred

Sometimes the aire is corrupted by naturall causes, and sometimes by euill spirits commanded by God.

bred by euill diet, and the abuse of things called *Res non naturales*, things not naturall, not so called, for that they are against nature, but because through the abuse of them nature is debilitated, corrupted, and oftentimes vtterly destroyed.

The first cause. The first cause, I say, is sinne; The holy Scriptures sufficiently proueth the same, and giueth many examples how the Lord oftentimes punisheth his people for their sinne and impietie of life with the Pestilence. Reade the 14. chapter of the booke of *Numbers*, and the 11. and 12. verses: where the Lord speaking vnto *Moses*, saying: *How long will this people prouoke me? and how long will it be ere they beleeue me, for all the signes I haue shewed among them? I will smite them with the pestilence, and will destroy them, and will make thee a greater and mightier nation then they.*

Numb. 14. 11. 12.

Why doth the Lord here threaten the children of Israel chosen, to strike them with Pestilence? the reason is shewed in the same chapter: *because* (saieth he) *they haue murmured against me, and haue rebelled, not keeping nor obseruing my lawes.* And as the Lord spake vnto the children of Israel by *Moses*, so speaketh he vnto vs dayly by his ministers and preachers of his word.

Also reade *Deuteronomy* the 28. chap. 1. 2. 3. and 4. verses, and there you shall see the blessings that the Lord promiseth vnto them, that walke in his wayes and keepe his Commandements: And it followeth in the same chapter: *But if thou wilt not obey the voyce of the Lord thy God, and keepe and doe his commandements: The Lord shall make the pestilence to cleaue vnto thee.* And many more curses he pronounceth against them that continue in their sin and iniquitie of life. And further, *The Lord shall smite thee with a consumption, and with a feuer, and with a burning ague*, and so forth. This spake the Lord vnto the children of Israel his people, and this speaketh the Lord dayly vnto vs: but wee are slow to repentance and amendment of life.

Deut. 28. 1. 2. 3. 4.

Reade *Leuiticus* the 26. chap. and the 21. verse. *And if you walke stubbornely against me* (saith the Lord) *and will not obey my word, I will bring seuen times more plague vpon you, accor-*

Leuit. 26. 21.

ding

ding vnto your ſinnes. And in the third verſe following he ſaieth *I will ſend the peſtilence among you, and you ſhall be deliuered into the hands of your enemies.* This ſpake the Lord vnto the inhabitants of Ieruſalem, and this ſpeaketh he vnto vs often-times by his Miniſters, whome wee ought with all reuerence to heare, and with all diligence to follow. Many more places could I cite and inferre out of the ſacred Scriptures, to proue ſinne to be a cauſe of the Peſtilence, and ſometime the onely cauſe thereof: example in *Dauid*: example in *Pharao*, and diuers other, which for prolixitie I omit, hoping this may ſuffice to proue ſinne to be a cauſe of the Peſtilence, which is indeede as a meſſenger or executioner ſometimes of Gods iuſtice. Manie and great plagues hath this our land taſted of in times paſt, and it is not yet ten yeares ſince this Citie of *London* was viſited and afflicted with this ſickneſſe, diſperſing it ſelfe into diuers and many places of this land, cutting off and taking away a great multitude of people: and I doubt not but ſinne was a great cauſe thereof. O that man would therefore remember the inconſtancie and frailtie of this life! And conſider the ende of his creation was, to ſerue and glorifie God: but wee daily diſhonour him by committing of ſinne, and not giuing vnto him that honor and ſeruice that is due vnto the Lord: But placing all our affections vpon the vaine delights and inconſtant pleaſures of this alluring and deceitfull world, which do as it were bewitch vs, and withdraw vs from that Chriſtian care that we ought to haue of our ſaluation, abuſing Gods mercie and long ſufferance with our delayes and procraſtination to turne vnto him, being miſerably deluded by Sathan, and intiſed by the glittering ſhewes of this world, to the loue thereof; and God knowes how ſoone wee muſt leaue it. I pray God infuſe his grace and holy Spirit into our hearts, that ſinne may bee mortified in vs, and that it may worke in vs a reformation and amendment of life; and that we may henceforth walke in this our ſhort pilgrimage, as Chriſtians and ſeruants of the Lord, ſeruing him in all holineſſe and pietie of life, contemning the vaine pleaſures of this fraudulent world, which are but ſnares to intrapour ſoules, and the baites of Sathan to draw vs vnto Verſ. 3.

deſtruction: then ſhall we not neede to feare death, but ſay with S. Paul, *Mors mihi lucrum, Death vnto me is gaine,* ſaith he: ſo it is indeed vnto all the godly: but vnto the wicked it is an entrance into a continuall and eternall puniſhment: from the which Chriſt that hath died for vs, deliuer vs. Amen.

Now hauing ſhewed ſin to be one cauſe of the Peſtilence, and ſometimes the onely cauſe, when it pleaſeth God to puniſh the impietie of his people, vſing it as the executioner of his wrath: it followeth that I ſhew the other cauſes, whereof the Peſtilence may ariſe. The ſecond cauſe is the corruption of the aire.

Galen.de diff. Febrium cap. 8. *Hippocrat.de flatibus.* The 2. cauſe is the corruption of the aire. The third cauſe is the euill diſpoſition of the body.

Galen the moſt excellent & famous Phiſition in his booke *de Differentijs Febrium*, ſaith, there be two cauſes of the Peſtilence: *Vnam, aërem vitiatum ac putridum: alteram humores corporis vitioſo victu collectos, & ad putreſcendum paratos; The one cauſe is* (ſaith he) *an infected, corrupted & putrified aire: the other cauſe is, euill and ſuperfluous humors gathered in the bodie through naughtie and corrupt diet, which humors be apt and ready to putrefaction.* And this is moſt true, and not onely the opinion of *Galen* and *Hippocrates*, the Fathers and princes of phiſick, but of all the learned and iudiciall Phiſitions of latter time, and at this day. Now let vs conſider how, and by what meanes the aire may be corrupted and altered from his wholeſome qualitie vnto a venemous diſpoſition. Entring into due conſideration thereof, I finde many cauſes that may corrupt the aire, all which I will compoſe or include in theſe two.

The firſt cauſe whereby the aire may be corrupted, is through the vnholeſome influence of the planets; who by their malitious diſpoſition, qualitie, and operations, diſtemper alter and corrupt the aire, making it vnwholeſome vnto humane nature.

Note. *Gæl. de diff. febrium lib.* 1. *cap.* 5.

When the temperature of the aire is changed from his naturall eſtate, to immoderate heate and moiſture, then it corrupteth and putrifieth, and ingendreth the Peſtilence. I omit to write what I haue read concerning the alterations and mutations, that are ſometimes cauſed by the ſuperior bodies or planets here below vpon the earth; for vnto the learned it were ſuperfluous, & vnto the vulgar or common ſort, it would rather

breed

breede admiration then credit; but this euery man is vnderstand, *Deus regit Astra*; God rules the starres, and yet I doubt not, but through the Eclipses, Exaltation, Coniunctions, and aspects of the Planets, the aire may be corrupted, and made vnwholsome sometimes, in somuch that diuers griefes are bred thereby.

The second cause, whereby the aire may be corrupted, is a venemous enapuration arising from the earth: as from fennes, moores, standing muddy waters, and stinking ditches and priuies, or some dead bodies vnburied, stinking channels and mixtones, and multitudes of people liuing in small and little roome, and vncleanely kept; all these are causes and meanes whereby the aire may be corrupted.

The second cause of the pestilence. Rotten exhalations may corrupt the aire. The aire that commeth frō such stinking places corrupt the blood.

The third cause of the pestilence, is the euill disposition of the body, which is bred by euill dyet, the body being repleat with corrupt and superfluous humors, which humors be ready to putrifie and rot vpon any light occasion, and when such a person doth but receiue into his body by inspiration, the corrupted and infectious aire, he is therewith by and by infected, his body being disposed thereunto through superfluous and corrupt humors abounding, whereas contrary wise a body of a good disposition, I meane a body free from grosse, corrupt, and superfluous humours, is not easily or lightly infected, because there is not that matter for the infectious ayre to worke vpon. And againe, nature is more strong to repell the infectious or corrupted ayre, if it be receiued, and this is the cause why one person is rather infected then another, namely, the disposition of the body.

The third cause of the pestilence is the euill disposition of the body. Why one person is infected more then another.

Now hauing shewed all the causes of the pestilence, I will (God assisting me) set downe the cure and remedy for euery cause, which causes being taken away, the effect which is the sickenesse, must needes cease.

The first cause, I say, is sinne, and this ought first to be taken away, and then I dare vndertake (by Gods assistance) my corporall medicines shall soone stay this furious sickenesse. Sin is a sickenesse of the soule, the cure thereof doth consist in these two points, The first, is true, hearty, and faithfull repentance, with all

Causa ægritudinis peccatum est

contrition of heart confeſſing thy ſinnes vnto the Lord, with faithfull prayer vnto Chriſt Ieſu, that it will pleaſe him to be an aduocate and mediator vnto the Lord for the forgiueneſſe of thy ſinnes. Do this, and thou ſhalt finde God merciful. he is readier to forgiue then we to aske forgiueneſſe of him, he would not the death of a ſinner, but with all mercy, patience & long ſuffering waiteth & expecteth our conuerſion to him.

The ſecond poynt, is newneſſe of life; for what ſhal it auaile vs to haue forgiueneſſe of our ſinnes, if we fall into the ſame againe, and walke in our former euillneſſe of life? this will but increaſe Gods wrath and indignation againſt vs, and exaſperat him to puniſh our impiety of life with all ſeuerity, Therefore I counſaile thee, as thou tendreſt the ſaluation of thy ſoule, flye from euill, and do the thing that is right, walke vprightly before him in newneſſe and holineſſe of life: for the Lord ſeeth al thy wayes, and knoweth the thought of thy heart long before. Remember thy time here is but ſhort, and death will ſummon thee (thou knoweſt not how ſoone) to giue an account how thou haſt ſpent thy time, and vſed the talent that the Lord hath lent thee heere on earth. Then ſhalt thou ſtand before the tribunal ſeat of the Almighty and iuſt Iudge, where al thy whole life ſhall be layd open, and all thy actions, and thoughts of thy heart made manifeſt and knowne. Then happy and ten times happy are they, vnto whom the Lord ſhall ſay, *Come yee bleſſed of my Father, receiue ye the Kingdom prepared for you before the beginning of the world.* But now vnhappy, and in what miſerable eſtate are they, vnto whom the Lord ſhall ſay, *Go you curſed into eternall darkneſſe, a place of puniſhment appoynted for you: where there is horror, weeping and gnaſhing of teeth.* This is the place appoynted for the vngodly worldings that walow and continue in their ſinne, neglecting the ſeruice of the Lord, for which end they were created. Conſider this (good Chriſtian Reader) and defer no time to turne vnto the Lord, for this life of ours is frayle, vnconſtant, and very vncertaine. We haue examples daily before our eyes of the vncertainty thereof, too day a man too morrow none, *Homo natus Muliere pancorum dierum eſt, & repletur inquietudine*, ſayth *Iob*, *Man that is borne*

Remember this whilſt thou liueſt here.

of

is borne of a woman his dayes are few, and is full of misery.

For thy further instruction, I refer thee vnto the godly and learned Diuines, heare them: for they are the messengers and ministers of the Lord, appointed to teach his people, and in me it might be noted for a presumption, to take vpon me the office of another man, hauing in this point more neede to bee taught my selfe, then able to instruct others. The cure of the soule belongeth to them, and the cure of the body to me. I will now hastenvnto the second cause, which is the corruption of the aire.

I haue sued before all the causes that may corrupt the aire, it followeth now that I teach the correction, purging and altering of the aire corrupted, which is the second cause of the pestilence.

Obseruations.

And first I would counsell you, that all streetes, lanes, and allies be kept cleane and sweet, as possible may bee, not suffering the filth and sweepings to lie on heapes, as it doth, especielly in the suburbs but to be carried away more speedily, for the vncleane keeping of the streetes, yeelding as it doth noisome and vnsauory smells, is a meanes to increase the corruption of the aire, and giueth great strength vnto the pestilence.

Also, that all the ponds, pooles, and ditches about the Citty, if they yeeld any stinking and noysome smels, that they bee scoured and cleansed, for there ariseth from them an euill and vnwholesome aire, which furthereth the corruption of the aire, and worse will do in hotter weather.

Also that you suffer no mixsons to be made so neere vnto the Citty as they are, but to bee carried farre off, neither any dead carion to lye vnburied, as I haue seene, but to bee carried forth and buried deepe.

It were good that fires were made in the streetes of all the parishes infected, & good in all.

Also, that euery Euening you make small and light fires, with Oken wood, in those streetes where the infection is, either two or three fires, according vnto the length of the streete or place infected, the wood being consumed, cast in some stickes of Iuniper, and therewithall, two, three or foure rowles of perfume that I haue set downe in my booke, which I would wish were vsed through the whole Citty in your

your chambers and houses, cast in vpon some coales in a chafingdish or fuming pot, in the Morning and Euening. This fumigation hath a most excellent & singular propertie, to purge and alter a corrupt and vnwholsome aire.

But peraduenture some men for want of Iudgement, will thinke this my direction ouer curious & of small validity: but I do and will affirme, that the vse thereof is very requisite & of great force & vtility, & the best meanes for the purging & altering the euill qualitie of the aire, that is knowne vnto man.

This fumigation is to be vsed where the infection is, in the euening, and also in the morning; and is of great force for the purging of the aire, and altering the euill qualitie thereof: which I wish were dayly vsed through the Citie, in their houses and chambers, for the excellent vertue thereof.

℞. Storax, Calamint, Labdanum, Cypresse-wood, Myrrhe, Beniamin, Yellow Sanders, Ireos, red Rose-leaues, Flowers of Nenuphar one ounce; liquid Storax one ounce, Cloues one ounce, Turpentine one ounce, Withy cole fiue ounces, Rose-water as much as will be sufficient to make them vp in trochis, & let them be two drams in weight.

The wood being consumed, cast in some stickes of Iuniper, and after it cast in two or three of these trochis, which will yeeld a comfortable smell and purge the aire.

Another more sweet and delectable for the better sort, to vse in their houses and chambers dayly.

R. Storax, Calamint, Labdanum, Cypresse-wood, Frankencense, Beniamin of each of them halfe an ounce; red Rose-leaues dried, yellow Sanders, of each two drams; Cinamon, Cloues, wood of Aloes, of each of them one dram: flowers of Nenuphar one dram; liquid Storax halfe an ounce, gum Dragagant two drams, and muske six Graines, Withy cole three ounces, Rose-Water as much as will suffice to make it vp in Trochis.

This I would counsell gentlemen & citizens to vse dayly in their houses & chambers, for the excellent operation it hath.

Also

Alſo it is good for want of theſe, to burne in your houſes and chambers Iuniper, Frankincenſe, Storax, Bay-leaues, Marierum, Roſemetie, Lauender, and ſuch like.

Now hauing ſhewed the remedies for the two firſt cauſes; it followeth, that I teach the cure of the third and laſt cauſe, which is the euill diſpoſition of the bodie, through ſuperfluous, corrupt, and euill humours abounding. Here is the cauſe, and theſe corrupt and ſuperfluous humours muſt bee taken away before the bodie can be in any good eſtate of health. And this is the reaſon that diuerſe perſons liuing together in one aire, that one is infected and not another, namely the diſpoſition of the body: for thoſe naughtie, corrupt, and ſuperfluous humors are of themſelues apt and diſpoſed vnto putrefaction, and if it ſo chance that they doe putrifie of themſelues, then there ariſe dangerous feuers, according to the nature of the humour that corrupteth. As for example. If choler do putrifie within the veſſels, it ingendreth *febris ardens* or *febris cauſon*, a hot and a dangerous feuer, working his malice in the concauitie of the liuer and lunges about the heart, & except remedie be adminiſtred the perſon dieth. And ſo when any of the other humors do putrefie, there ſpring feauers, according vnto their nature, as the learned know. Now ſuch bodies (I ſay) where- in there is ſuch ſuperfluous humours abounding, in the time of any infection, receiuing into their bodies the corrupt and venemous aire, are thereby infected: And theſe humors turned not onely into putrefaction, but into a venemous bualitie, by the operation of the infectious aire. Whereas in bodies voide and free from ſuch ſuperfluous humors, there the infectious aire hath not ſuch matter to worke vpon: And againe, nature is more ſtrong and forcible to reſiſt and expell a corrupt and infectious aire although receiued.

What perſons are apt to be infected.

Here the reaſon is apparant why one perſon is infected and not another. And very needfull it is eſpecially in this time of ſickneſſe, that this euill diſpoſition of the bodie be taken away and amended, by purging and euacuating of the peccant humors. For which purpoſe I will ſet downe a very excellent and approued potion, which purgeth the blood and disburdeneth

the body of ſuperfluous humors both choler, flegme, and melancholie, opening attracting and euacuating the corrupt and vitious humors of the body, to the great comfort, help & eaſe of thoſe that vſe it with diſcretion, as I ſhall direct them: the making or compoſition whereof I haue here ſet downe.

Yet it were good to take counſell of ſome Doctor.

But firſt taking this ſirrup three mornings before you purge, two ſpoonefulls euery morning, faſting after it two or three houres, and vſe your accuſtomed dyet as before.

To prepare the body.

R. Oximell two ounces, ſir. de quinque radicibus two ounces, miſce.

The potion purging.

R. Good Rubarb two drammes, ſpicknard ſix graines, Sene halfe an ounce, Fenill ſeede, and Anniſſeede of each halfe a dram, flowers of Borage and Bugloſſe, of each halfe a little handfull; Water of Endiue and Fumitarie of each of them fiue ounces, and ſo make your infuſion.

Let this infuſion be made in ſome earthen ſtuepot cloſe couered and paſted that no breath or vapor goe forth, and let it ſtand ſeuen or eight houres vpon ſome imbers, or ſmall coales, and but warme: after which time ſtraine it forth and put thereunto of *Diacatholicon one ounce, Diaphenicon halfe an ounce, Electuarium Succo roſarum halfe an ounce*, mixe theſe with the iuſuſion aboue written, & this will bee a ſufficient quantitie for three dayes, taking the third part the firſt day, and on the ſecond day the halfe of that which was left, and the other part the third day: take it early in the morning, and ſleepe not after the taking of it, neither eate nor drinke vntill it hath wrought his effect, and then take ſome broath made with a chicken or a capon, and for want thereof with veale or yong mutton, as you can be prouided, with reaſins of the Sunne ſtoned, two or three dates, a little parſley put thereunto, and thickned with ſome crummes of bread. When your potion hath done working you may take of this broath, and alſo a little of your meate ſparingly, and in the euening make a light ſupper with a chicken, or a rabbet, or ſuch like meat that is

What is to be obſerued in the taking of this potion.

light:

light & eaſie of digeſtion, yeelding good nutrimēt the next day early, take another part of your drinke, and vſe your ſelfe as the day before. And likewiſe the third day: take that part of your potion that remained, and vſe your ſelfe as before taught. This being done, reſt a Gods name, and vſe a good and a moderate diet, and beware of exceſſe & ſuperfluitie; for he that vſeth it ſhall fall into the hands of the Phiſition, but he that dieteth himſelfe prolongeth his life.

Now if it ſo happen that your potion do not worke within two houres after the receiuing thereof, which is verie ſeeldome ſeene in any bodie, then take a little of your broth, or if it bee not readie a little thinne ale-brue, either of which will cauſe it to worke forthwith. Or if you feare through weakneſſe of your ſtomack, you ſhall vomit after the taking thereof, then as ſoone as you haue receiued your potion, let there be made ready a browne toſt, which being dipt and ſokened in good vinegar, hold it vnto your noſe, and ſmell thereunto ſometime. You ought to keepe your chamber during the three dayes, that you take your potion.

And it is very requiſite alſo, that you keepe your houſe the day after your purging: becauſe the pores of the bodie will be opened thereby. This potion is of great vertue, and not onely deliuereth the bodie from a diſpoſition to bee infected with this ſickneſſe; but alſo from many other griefes and diſeaſes ſpringing and ariſing by repletion, and corruption of humors, and very gently and eaſilie purgeth both choler and flegme from the ſtomacke without moleſtation of the bodie or weakning of nature. And this is eſpecially good for ſuch as want appetite vnto their meate, and ſuch as feele an vnwildneſſe, and ſlouthfulneſſe in themſelues, hauing no delight in exerciſe, dulnes of the wit and ſences, more ſleepie then accuſtomed to be, ſhiuering of the body, mixed with heate, as if they ſhould haue an Ague.

And draweth from all parts ſuperfluous humors.

Theſe are the ſignes of repletion.

And if any thinke this is a tedious courſe, and therefore loath, or vnwilling to vſe it, let them conſider that health is not obtained without ſome meanes bee vſed, and let them not thinke much to take a little paines for the gaining of ſo preti-

ous as a Iewell , without the which although abounding in worldly wealth, yet we can take delight, pleasure, or contentation in nothing: As for healthy bodies, such as are free from corrupt and superfluous humors, vsing a good diet, & exercise of bodie , such (I say) are not lightly infected as others are, in in whom there is repletion: it shall be sufficient for them without purging to vse any of the preseruatiues I haue set downe in this booke. And let them be assured by the vse thereof, and by Gods assistance from all infection , although the sickneße were more strong and powerfull then it is : And although I assuredly know , that this potion beeing vsed may suffice to take away the euill disposition of the body , yet because I know many would bee loath to bee inioyded to keepe their chamber foure dayes as they ought to doe, that vse this potion or any other purging potion, I haue for their benefit set downe a most excellent pill that purgeth all corrupt, and superfluous humors, and is withall a very good preseruatiue , defending the body from all infection.

The Composition of the Pill.

R. *Good Rubarb one dramme and a halfe, Saffron two scruples, Trochis of Agarick one dram; of chosen Myrrhe one dram; Aloes the best two drams, sirrup of Roses solutiue as much as will suffice to make them in pilles.*

Take a dram of these pills early euery morning , for fiue or six dayes together, taking two or three houres after them a little thinne broth, and vse a sparing diet for these fiue or six daies, and let your meat bee light & easie of digestion: you shall haue two or three stooles daily or foure in some bodies. Notwithstanding you may safely go abroad about your businesse, without any inconuenience at all.

And hauing now shewed how the euill disposition of the bodie may bee amended , and taken away by gentle purging and euacuating of the peccant humors, bred by euill diet, and the abuse of the six thinges called , *Res non naturales*, whereof I will briefly speake, teaching what ought to be auoi-

ded,

ded, as hurtfull and preiudiciall vnto your health.

In receiuing of the aire.

The aire is one of the Elements whereof our bodies are composed, and without the inspiration, and respiration thereof we cannot liue, and therefore it standeth much with our health that the aire which we receiue into our bodies, be sweet, wholsome, and vncorrupt. And I counsell al men that they auoyd all places of infection, all stinking and noysome smels, and when they are disposed to walke, that they walk in gardens, or sweet and pleasant fields, but neither early nor late at night, I haue set downe the making of a good pomander, the which I would wish to be worne not onely of Gentlemen, but of others also, for the good property it hath both in resisting a corrupt, noysom, and stinking aire, and in comforting the sences. I do not intend in this place to writ of the nature of aires and the election thereof, it would be ouer tedious, who so desireth it, let him read *Hippocrates de flatibus*, also *Auicen*, and *Rasis* haue written copiously thereof: And you ought to obserue aire as meat, cold sickneffe require warme aire, dry sicknesses moyst aire, and so in contraries, to them that be long sicke, change of aire is very commodious, and to such as be in health, a temperate aire is most wholsome, And where the aire is infected & corrupted I haue set downe most excellent perfume, for the correcting & purging thereof both for the streets, houses and chambers, and by the vse thereof the euill quality of the aire shal be taken away.

Both in feuers dropsies, rhumes falling sickneffe.

In eating and drinking.

In eating and drinking, we ought to consider that the meates that we eat and receiue for the nourishment of our bodyes be sweet and wholsome, yealding good iuyce, for such as the meate is, such humors it breedeth in the body, if it be hard of digestion, it doth dibilitate and weaken

Galen de humoribus.

nature, and ouercharge the alteratiue vertue of the stomacke, if sweet, it breedeth oppilations, whereof dangerous feuers arise, sower cooleth nature and hastneth age, moist doth putrifie and and haſten age, drie sucketh vp natural moysture, salt doth fret, bitter doth not nourish, so that diuersity of meates is great diuersity of quality. A man that is in health ought to vse a temperate diet, and feeding sparingly vpon one, two, or three dishes at the most, and if we meane to liue in any health of body all superfluity, and repletion of meates is to be abhored, Consider this with thy selfe, thou art a man indued with reason, & therefore in thy dyet and all other thy actions, let reason and temperance gouerne thine appetite and affections: though surfiting many one hath perished, but he that dieteth himselfe prolongeth his life. The variety of meats at one meale bringeth paine vnto the stomach, offendeth nature, and doth ingender and beget many diseases, as *Gallen* witnesseth, reason teacheth, and experience approueth. Therefore who so is in health, and desireth to continue therein, let him obserue this rule. Let his meat that he vseth be wholsome and nourishing, such as best agreeth with his nature and complexion, for vnto some men beefe is more wholsome and better then chickens, or such like fine meates, the reason is, digestion is strong through heate, as in cholerick persons, in whom light and fine meats are rather burnt then digested, therefore groser meats are for them more wholsome & better. And let him also note what meats do offend, or disagree with him, let him refuse it as hurtfull, and in so doing, he shall be a Physition vnto himselfe. Note also, that thou mayst eat more meat in winter then in summer, because digestion is more strong, by reason that naturall heate is inclosed in the stomacke, but in summer vniuersally spread abroad into the whole body, so the stomach wanting this natural heat digestion is thereby more weake. Cholerick persons and children may eat oftner then any other, by reason of their eat and quicke digestion, Time and place will not permit me to write what I would concerning diet, the obseruation whereof is a very speciall meanes for the preseruation of health, & many times sicknesses are cured by the benefit of diet. In hot sick-

Quality.

Quantity.

Eccl. 7.

Gallen inuent. mẽbrorum lib. 1. Cap. 4.

Heate is the cause of digestion.

nesse

neſſe vſe a cold diet, in a moyſt ſickneſſe vſe a drying diet, *Contraria contrarijs curantur.* al deſtempratures are cured by their contraries. I will here end of diet, wiſhing thee to remember this ſaying of *Hippocratis*, *Studium ſanitatis eſt non ſatiari cibis*, the meanes or ſtudy to preſerue health, is to eſchue fullnes or ſuperfluity of meats drinkes. So is it indeed, and eſpecially in a time of ſickneſſe, as this is. And it is now exceeding good with all your meats to vſe ſharp ſauce made with vinegar, or roſe vinegar, Orenges, Limons, Pomegranates, and a little Cinamon and Maces, but forbeare and refuſe all hot ſpices, and ſtrong wines, Onions, Garlicke, Leekes, Cabage, Radiſh, Rocket, and ſuch like, the vſe of them is very hurtful and dangerous. But theſe are good and wholſome, Borage, bugloſſe, ſorrell, endiue, cichory, violets, ſpinage, betony, egrimony, they are good both in ſalades, ſauces, and broth, and your dyet ought in this time of infection to be cooling and druing.

Auicen. Hippocras. in Aphoriſ.

Except one draught for a cold and weak ſtomacke.

Of ſleeping and waking.

God hath created the day for man to labour in his vocation and calling, and the night to reſt and ſleepe, which is ſo natural and needfull, that without it we cannot liue. In ſleep our ſences haue their reſt, the powers annimall are therewith comforted and ſtrength of the body mainrained; and without ſleepe wiſe men ſhould be ſoone changed into idiote fooles. And ſleep is no leſſe needfull for the preſeruation of our liues then food. Theſe are of themſelues good, but we, through the abuſe of them do change their natures, and make them hurtfull vnto vs. Immoderate ſleepe, and ſleeping in the day is very euill, it dulleth the wit, it repleats and fils the body with euill humors, and engendreth rhume, and maketh the body apt vnto palſies, apoplexies, falling ſickneſs, impoſtumes, and finally, ſlow and vnapt to any honeſt exerciſe.

Ariſt. de ſom. Somnus caſatur ex vapore cibi, qui vadit ad cerebrum.

Moderate ſleep is good, and greatly comforts nature.

Note alſo that we ought not to ſleep immediatly after meat before it be diſcended from the mouth of the ſtomacke, for thereby digeſtion is corrupted, and paines, and noiſe in the belly ingendred. Alſo our ſleep is made vnquiet and troubled by euill

Slepe in the day makes the body apt to infection in this time of sickne.

euill vapours aſcending, therefore I counſell all men that are in health, and deſire the continuance thereof, that they auoyd ſleeping in the day time, eſpecialy lying vpon a bed, and if they muſt needs ſleepe, being accuſtomed ſo to do, let them take a nap in a chayre. And in many ſickneſſes ſleep is dangerous, ſo is it after the receiuing of any poyſon, or vnto a perſon infected with the peſtilence, the reaſon is, ſleep draweth the bloud and ſpirits inward, and therewithal attracteth the venome vnto the nutrimentall or vitall parts, therefore if a perſon doubt that he is infected, let him refraine from ſleepe, and let him take without delay ſome good medicine ſet downe againſt the ſicknes, and ſweat therewithall.

And as I haue ſhewed the inconuenience of to much or immoderate ſleep, ſo I ſay ouer-much watching is leſſe hurtfull vnto nature. It doth debilitate the powers animall, it weakneth the naturall ſtrength of the body, bringeth conſumptions bredeth melancholy and oftentimes the frenſy, therefore both in this and al other things, we muſt vſe temperance, ſobriety, and moderation.

Omne nimium naturæi inimicũ.

Of exerciſe and reſt.

Galen. in regim: ſanitat.

Gallen counſellerh vs, if we deſire to preſerue health, that we vſe exerciſe of body, it makes digeſtion ſtrong, and more quick alteration, and alſo better nouriſhing, it ſtrengthneth the body, it inc eaſeth heat, driueth rhumes, t opneth the pores of the body, wherby humors offending nature, are expulſed, it is indeed the preſeruer and mantainer of health, as *Galen*, and *Corn. Celſus* teach and experience approueth.

Idlenes and reſt is a contrary vnto exerciſe, it is the mother of ignorance, the nurſe of diſeaſes, it corrupteth the minde, it dulleth the body, filling and repleating it with ſuperfluous and euill humors, which breede many ſickneſſes. And as exerciſe and labour is a preſeruer of health, ſo idlenes is the ſhortner of life enemy vnto the ſoule and body, and very vnproffitable in a Common-wealth, and alſo hurtfull in a priuate houſe. And remember this, that vehement exerciſe be not vſed preſently after

after meat, for it will conueigh crude and vndigeſted iuyce vnto each part, which is very euill and hurtfull. But exerciſe is good before meat, and two or three houres after meat, being moderately vſed. Exerciſe is beſt and moſt conuenient, when the firſt and ſecond digeſtion is compleat, as well in the ſtomack, as in the veines. But in ſuch a time of infection as this is, I cannot commend exerciſe, becauſe it will too much open the pores, and the pores being opened, the body is apt to receiue the infectious ayre. Much more would I ſay of the benefit of exerciſe, and the inconuenience of idleneſſe, but that I ſhould be ouer-tedious in this place.

Of fullneſſe and emptineſſe.

All fulneſſe and ſuperfluity of meats are to be eſchued, for as much as they make repletion. And al bodies in whom there is repletion, are apt to be infected. And ſuch bodies muſt endeauour to keepe themſelues ſoluble. All euacuations are good for them, as purging and bleeding, except ſome ſpeciall cauſe doth forbid it, and let them vſe a ſparing and a frugal dyet. And they may ſafely, and with great profit vſe the pill I haue ſet downe before in my booke, and as I haue ſayd, repletion is an enemy vnto health, bringing and begeting ſickneſſe, and ſometime ſodaine death, ſo is too much faſting and emptineſſe, no leſſe hurtfull, it weakneth the braine, & dryeth the whole body, conſuming the radicall moyſture in man, and ſhortneth life.

And as repletion is to be abhorred and auoyded, ſo is too much emptineſſe to be eſchued, and as I haue ſaid, we muſt vſe a mediocrity in all things.

It alſo increaſeth wind, cholor and melancholy.

Of affections of the minde.

Affections of the minde are called *M. Cicero Perturbationes. Gallen* calleth them *Pothemata vel affectus animi*, and nothing is more hurtfull in this time of ſickneſſe, nor greater enemy vnto life, then feare, ſorrow, anger heauineſſe and griefe of mind. Anger is a dangerous paſſion, it chafeth the bloud, and diſquieteth the heart, it inflameth the ſpirits; which aſcending vp into the head, annoyeth the animall powres and faculties. This paſſion cholericke perſons, tyrants and fooles are much troubled withal, and often times in their wrath perform wicked and vnlawfull actions. Feare, ſorrow and griefe of minde are no leſſe hurtfull vnto the body, for they waſte the naturall heat and moyſture, wherein life conſiſteth, making the body leane & dry, whereupon conſumption followeth, it dulleth the wit and vnderſtanding; and draweth the ſpirits and bloud inward to the heart, and withall attracteth the venemous and infectious aire if we liue within the compaſſe therof. If I ſhould here ſtand to write of all the perturbations for the minde, defining and diſtinguiſhing them one from another, ſhewing the wonderful effects of them, and the inconuenience thereof, I ſhould be ouer tedious in this ſhort Treatiſe, and it might ſeeme impertinent in this worke, onely this I wiſh thee to remember, *ſub te erit appetitus tuus, & tu dominaberis illi*: Vnder thee ſhall be thine appetite, and thou ſhalt forbeare rule ouer it ſayth the Lord. We muſt therefore maiſter our affections; for if they be not ouer-ruled and gouerned by wiſdome, they will exceed, and proue dangerous enemies both vnto ſoule & body. And in this time of ſicknes we ought ſpecially to auoyd theſe perturbations of minde, and to vſe all vertuous and commendable mirth, ſweet muſicke, good company, and all laudable recreation that may delight you, and vſe the perfumes in your chambers, and in other roomes of your houſes that I haue ſet downe, being caſt into a fuming-pot or chafing diſh vpon a few coales. Do this euening and morning, the charge thereof is ſmall, but the vtility is great. It purgeth the aire, & taketh away the euill qualitie therof.

Now

Now hauing shewed what ought to be auoyded, it followeth, that I haue set downe preseruatiues that may resist all infection, which God assisting me I will do.

First of all, I counsell all men in whom bloud doth abound, the which they may easily know themselues, by the heat of their bodies, colour, largenesse and fulnesse of their veines, that they be let bloud in the liuer veine in the right arme, and let the quautity be according vnto the strength of the person.

Also that al men in general auoyd al baths and hot-houses, and all vehement exercise, that may ouer-heat the body, and inflame the bloud.

Also the company of women this hot and contagious time is very hurtfull, and therefore ought to be vsed with great moderation.

And walking very early in a morning, and very late in the euening, is hurtfull and dangerous. Also auoyd all preasse and throng of people where a multitude is assembled, and all noysome and vnsauory places.

Now hauing shewed all the causes of the pestilence, and set downe the cure and remedy for euery cause, I wil by Gods assistance, for the care I haue of the preseruation of the inhabitants of this honorable Citty, and for the loue I beare vnto them and my natiue country, communicate vnto them most excellent and approued preseruatiues and of singular vertue: which who so vseth them, shall not neede to feare the infection of this contagious sickneſſe. First, with an humble and contrite heart desire mercy of Lord, and then commend thy selfe vnto his protection, which being done, vse the good meanes he hath ordained for thy health.

Pills of especiall vertue in preseruing all that vse them.

R. Good Alloes halfe an ounce, washed in rose-water, of good myrrhe, of saffron, of each two drams, bolt armoniac. prep. one scruple, seede pearle one scruple, sir. of limons as much as will suffice to make them in pilles, or in a masse.

Take halfe a dram hereof made in pills euery morning, fast after it three or foure houres, but it shal be good for you to take a little thinne broth, or a little ale-brew, or sixe or eight spoonefulls of white wine within an houre after, & vse your accustomed dyet as before.

Another pill that doth more moue the body, and giueth two stooles, or three in some bodies, and this is good for such as are costiue, and in whom humors are bred.

R. Good Rubarbe, chosen myrrhe, of each one dram, chosen alloes, two drams, zedoarie roote one scruple saffron one scruple, sirrup of Roses solutiue, as much as will suffice to make the masse.

This pill purgeth gently, and preserueth the body from all infection.

Such bodies in whom humors do abound, and are most commonly costiue, may vse these pills, taking halfe a drame euery morning, for three, foure, fiue, or sixe dayes together, as they please. Take after it either a little thin broth, or of an ale-brue, or a draught of wine, if it be not too hot for your complection, and vse your ordinary diet as accustomed, if it bee good.

Another

Another very good Preseruatiue, and worthy of much commendations.

R. *Of good Mithridatum halfe an ounce, Angelica root in powder two drammes, of Theriaca andro. halfe an ounce, Bole-armoniack prap. two drammes, conserue of Roses and Borage halfe an ounce, seede of Citrons two scruples, syrup of Lemmons one ounce, mixe them, make halfe this receipt.*

Or this which is very good.

R. *Good Mithridatum halfe an ounce, Conserues of Roses, halfe an ounce, Bole-armoniack prap. two drammes, mixe them.*

Take as much of this euery morning as a nut, and fast after it two or three houres.

A good pill and an assured preseruatiue.

R. *Aloes optima foure drammes, lota in aqua Rosarum; Myrrh. elect. two drammes, Croci two drammes, rad Zedoaria one scruple, Boli armeni one scruple, sir. limonum Q. S. fiat massa,*

I would wish men to vse daily some one of these preseruatiues, and when you take no pils, vse some other preseruatiue. In hot complexions with Wine and Rose-water,

Take halfe a dramme of those pilles in the morning, you may mixe it if you will with a little white wine this sommer, and drinke it, and be free from infection.

Another of most excellent vertue, and an assured preseruatiue.

R. *Boli armeni prap. halfe an ounce, Dictamini albi two drammes, Cinamoni three drammes, Rosarum one dram, rad. Angelica two drammes, rad. Turmentilla, rad, Gentiana of each two drammes, sem. Limonum one dramme,*

A princely preseruatiue.

Let the Apothecarie make this for you.

Santalorum omnium ana one dramme, Cornu cerui rasura, flo, Bugloſſæ. fol. ſcabi, rad. turmentillæ, rad Zedoariæ ana one dramme, oxyaloes, nucis muſcatæ, Granatum Iuniperi, oſſis de corde cerui ana halfe a dramme, Saphiri, hyacinthi, ſmaragdi, rubini, Ghanati prep. ana one ſcruple, Margaritarum two ſcruples, foliorum Auri one ſcruple. pulueriz antur & cum ſir. exacetoſa Q. S. fiat electuarium.

This is to bee taken euery morning, a ſcruple or two ſcruples daily, and is a moſt excellent and an aſſured preſeruatiue against all infection.

Another that defendeth all men that vſe it, from the infection of this contagious ſickneſſe.

A good preſeruatiue.

R. Theriaca Andromachi, mithridatum optimum ana two dramms, conſer. Roſarum three drammes, Boli armeni prep. two ſcruples, ſem. vel rad. Angelica two ſcruples, ſem. citri halfe a dramme, ſir. Limonum halfe an ounce, miſce.

Take of this euery morning, the quantitie of a haſel nut, or any other time of the day, if you goe among any throng of people, or where the ſickneſſe is, but you ought to faſt after it a while.

The common pils against the peſtilence, that defend all them that vſe them from infection.

Ruſ. cent. peſt. Auicen. in lib. 4.

Take theſe pils euery ſecond day.

R. Good Aloes halfe an ounce, Myrrhe, Saffron of either of them two drammes, let them be beaten in a morter, and put to them a little white Wine or ſweet wine, and incorporate it together, make them in pils, and ſo take them if you will, halfe a dramme in the morning, and drinke after them an hower a draught of white wine: theſe although plaine, are very good, and I would they were more vſed for

their

their vertue. But women great with child may not take of theſe pils, neither of the other pils ſet downe before: let them content themſelues to eate in a morning, ſome conſerues of ſorrell, roſes, or borrage, wherewith they may mixe ſome ſirrup of Limons, and let them be mery and vſe a good diet, and good company to paſſe the time away, and this is the beſt medicine I can adviſe them.

The vſe of Orenges, limons, and pomgranats, is very good; ſo is Vineger, Cloues, maces, ſaffron, ſorrell with your meat, or or * either of them in a morning with ſugar is good. Let all your meates bee dreſt and ſauſed with Vineger, Orenges, and Limons, Maces and Saffron, and a little Cinnamon, and auoide all ſtrong wines, and hot ſpices.

*That is, Orenges, Limõs Poungranats.

Now hauing ſet downe moſt excellent preſeruatiues for the Gentilitie, Citizens and better ſort, it followeth, that I likewiſe teach the commons how they may preſerue themſelues in this time of infection: but firſt of the Pomanders, which are a preſeruatiue againſt this infection for the Gentlewomen and Citizens of this place.

A verie good Pomander to be worne of all the better ſorte againſt this infection, ſtinking and noyſome ſmels when they goe abroade.

A good Pomander.

R. Labdanum, of the rinds of Citrons, ana one dramme; of the three kindes of Sanders ana halfe a dramme; wood of Aloes, flowers of Bugloſſe, and Nenuphar, Roſe-leaues, ana two ſcruples, alipta Muſcate halfe a ſcruple; Cloues, Marierom ana one ſcruple; Zedoary roote one ſcruple, Bentamin one dramme, Storax Calamita one dramme and a halfe, Campher halfe a dramme, Muske, Amber greece ana foure graines; make your ſimples in fine powder & mixe them with Roſe-water, wherein gum dragagant hath bin diſſolued

dissolued as much as vvill suffice to make your pomander.

This is a singular good Pomander, sweet and comfortable, to be worne in this time of sickneſse against corrupt aires, stinking and noysome smels.

Another good Pomander, though not all thing so costly to bee worne against the infection of the ayre.

R. *Of the rinds of Citrons one dramme; Storax, Calamint two drammes, Labdanum one dramme, of all three kinds of Sanders ana two scruples; flowers of Roſes, Violets, and Nenuphar ana halfe a dramme; liquid Storax, Beniamin, ana one dramme; Campher one scruple, Muske and Ambergreece ana three graines, with Roſe-water, & gumme Dragagant a little quantitie make your Pomander.*

But heere I had almost forgotten one preseruatiue which many men commend, and is good indeede, but especially for fearefull persons, such I meane as liue in feare of this sickneſse, and although I haue placed it last, yet not least to be regarded: *Citò, longe & tarde*, wee must flie away speedily, and wee must goe farre off, and returne slowly, it is good for those that can conueniently so doe. Let vs put our whole trust in the Lord, from whome commeth all help, and with contrite hearts for our iniquitie vse the good meanes that the Lord hath ordained and created for vs, and cast away all feare, and I doubt not, but by Gods assistance this sickneſse shall be taken away.

A preseruatiue. To eate euery morning as much as the kernell of a nut of *Electuarium de ouo*, is a good preseruatiue.

Preser. So is treacle of Andromachus description, which you shall

ſhall haue at the Apothecaries, mix with it as much Conſerues of Roſes.

Three or foure graines of Bezoar ſtone taken in the morning in a ſpoonefull of ſcabious, or Sorrell water, is a good preſeruatiue. Preſeruatiue.

So is a little Diaſcordium taken in the morning the quantity of two white peaſon. Preſeruatiue.

Alſo to vſe the roote of Angelica, ſteeped in Vinegar to chew in your mouth as you go in the ſtreete is good, and to eate a little thereof.

Gentian, Zedoary, Turmentill, chewed and kept in your mouth are good.

Sorrell eaten in the morning with a little good Vinegar like a ſallet, is very good: the vſe of Orenges and Lemons is very good, Pomegranates and Vinegar.

It is good euery morning betime, to take ſome good preſeruatiue, and before you go abroad, it ſhall not bee amiſſe to eate ſomething to your breake-faſt that is wholeſome, as bread and ſweete butter, a potcht egge with Vinegar, or ſome other thing as you are prouided, and vſe alway in going into any infected place a roote of Angelica to chew vppon in your mouth, a little ſpunge dipt in Roſe Vinegar to ſmell vnto often times is good, put into a Pomander box of Iuory.

Alſo to weare a Pomander about your necke, and ſmell to it oftentimes, is very good.

Let your chamber be dreſt with ſweete flowers as theſe, ſweet Mints, Time, Peneriall, Carnations, Roſe leaues; and let your Chamber bee ſtrewed with greene ruſhes, Vine leaues, Oken leaues, Willow leaues and Mints.

If you haue any Windowes towards the North, or North-eaſt, keepe them open in cleare dayes, your Chamber ought alſo to bee perfumed oftentimes, with the perfumes taught in this booke; you may vſe Iuniper, Beniamin, Storax, and wood of Aloes.

For your Diet.

Young Mutton, Veale, Kid, Capons, Hennes, Chickens,

Rabbers, Partridge, Feſant, Quaile, Plouer, ſmall birdes of the fields, Pigeons, ſweete Butter, potched Egges with Vinegar, but not in hot complexions.

Water fowles are not good, neither is Porke, or old powdred Beefe.

But Fiſhes from freſh Riuers is very good eaten with vinegar, and good ſauce, they coole the blood well.

Let your drinke be ſmall beere, and well brewed, and ſometimes a cup of white Wine mixed with water for hot complexions with Borrage and Bugloſſe, but eſchew all hot and ſweete wines.

Hearbes that bee good to be vſed, Sorrell, Endiue, Succory, Borrage, Bugloſſe, Parſely, Mary-golds, Time, Marierom, Betony, Scabious, Iſope, Mints, Purſlane, Pimpernell, Rue, Angelica, Cardus benedictus, Lettuce.

Make your ſauce with Cytrin, Lymons, Orenge, Sorrell, Vinegar, Maces, Saffron, Barberies, and ſuch like.

Raw, and young fruite is hurtfull, ſo is Garlicke, Onions, Leekes, Radiſh, Rocket, Muſtard, Pepper and hot ſpices, and all hot wines, and all theſe are hurtfull, and ſo are all ſweet meates: let your dyet be cooling and drying.

Preseruatiues for the Commons and Country-men, who haue not an Apothecary at hand.

Take of Rue or Hearbe-grace two ounces, of the young buds of *Angelica* two ounces; or for want thereof, of the root or ſeed one ounce, Bolearmoniacke prepared one ounce, of Iuniper berries one ounce, of Walnuts cleane picked from their skins two ounces, good figs in number ſix or ſeauen, of Saffron ſix pennyworth, of good wine vinegar that is ſharpe foure ounces. Let theſe be well beaten together in a mortar, the ſpace of one houre, and then put in your Vinegar, and incorporate them together. Which being done, put it into ſome ſweet gally pot or glaſſe, and couer it cloſe; and take thereof daily in the morning the quantity of a Nutmeg. Or you may eate thereof at any time going neere, or in any infectious place.

Another

Another good preſeruatiue of no leſſe vertue in reſiſting all infection.

R. Of Holy Thiſtle, or for want thereof, our Ladies Thiſtle ſo called, Beroni, Angelica, Scubious, Sorrell, Pimpernell Turmentill, of either of theſe a handfull, Gentian rootes alſo, if they may be had.

Bruiſe all theſe in a ſtone Mortar a little, and put thereto a pinte of good Vinegar, and halfe a pinte of white Wine, and put them into a Still, and draw forth the water, and take two or three ſpoonfuls thereof euery morning faſting, and be free from all infection.

The roote of *Angelica* layd or ſteeped in good Vinegar all night, and a little thereof taken in the morning is a good preſeruatiue. The ſeeds are of the like vertue.

Another good preſeruatiue that defendeth all from Infection.

Take of the kernels of Walnuts three ounces, Rue one ounce and a halfe, fine bole Armoniacke one ounce, roote of Angelica and Turmentill of either an ounce, good figs three ounces, Myrrhe three drams, Saffron foure penny-worth. For the Commons.

Let theſe be beaten a good ſpace in a Mortar, then put thereto two or three ſpoonefulls of good Vinegar, and as much Roſe-water, and incorporate them well together, eate hereof as much as a hazell nut in the morning, and at any other time of the day going where the infection is. and bee free from all infection.

Now ſuch as deſire to liue in ſafety, and yet would beſtow no coſt for their preſeruation, let them vſe this.

R. Figges ſeauen or eight in number, Rue one handfull, the For the Commons.

kernels of ten or twelue Walnuts cleans picked from their skinnes, foure or sixe spoonfulls of good Vinegar, beate these together in a Mortar, and keepe it close in a boxe, and eate thereof euery morning, and it is good to defend thee fromt he infection.

Galen commendeth Garlike, calling it the poore mans Treacle, but vndoubtedly it is too hote tobee eaten of Cholericke persons, or sanguine, or in a hote season. and therefore I cannot commend it, except in cold, moyst, and rheumaticke bodies, for whom it may be good.

I haue set downe, curteous Reader, diuers and sundry preseruatiues, that you may take your choyse: vse them in the name of God. And this I dare boldly affirme, there are in my Booke as good as are knowne and sufficient for thy preseruation by Gods grace.

Now it followeth, that I write of confections, electuaries, and potions required in the cure of the Pestilence.

An Electuary of great and singular Vertue in Curing of the Pestilence, being taken in time before it be setled at the heart, and nature vtterly ouercome.

R. Bolearmoniack prepared two ounces, terra sigillata one ounce, Myrrhe sixe drams, rootes of Gentian, Zedoary, Angelica and Dictamni, of each three drams, red Corrall, red saunders of each a dram and a halfe, saffron one dram and a halfe, yellow saunders one dram, Turmentill, Scabious, leaues of Cardus Benedictus or holy Thistle, of each a dram and a halfe, flowers of Mary-golds one dramme, the bones of a Harts heart, halfe a dram or two scruples, Brasil seede halfe a dramme, good seed pearle two scruples, Vnicornes horne two scruples, leafe gold two scruples, Harts horne on dramme. Let all these be made in fine powder euery one by it selfe. Then take syrrup of Lemons and Sorrell, as much as will bee sufficient to make it an Electuary. Adde hereunto good Mithridatum one ounce.

He

He that is infected with the pestilence, let him take one dram or one dram and a halfe of this medecine, according to his strength with water of Scabious, Angelica, or cardus benedictus the quantity of nine spoonefuls, it must be taken warme, and procure the patient to sweat after two, three or foure houres, which if he cannot easily do, then vse the meanes, as I haue taught in this booke, by putting in of bottels fild with hot water, and if it should so chance the patient should vomit, then giue him as much more, and if he vomit againe, let him wash his mouth with rose-water and vinegar, and receiue his medicine againe, the quantity before taught, and vndoubtedly by this meanes the venemous infection shall be expulsed, the heart comforted, and life preserued through Gods mercy and goodnesse.

For want of these waters take posset drinke made with white wine.

Another Electuary curing the pestilence, being taken within twelue, sixteene or eighteene houres, after the person is infected.

Electuarium de ouo.

℞. Ouem gallinæ recens, & educto per apicem albumine, id quod vacuum est, croco orientali imple, vitellum non auferendo, postea cum alio putamine iterum occlude, ne quid transpiret, & lento igne tamdiu assa in ollula, donec tota oui testa ad nigredinem deueniat, exempta è testa materia exsiccetur vt in mortario exquitissimè contundi & in puluerem redigi queat, addendo puluerisinapis albi quantum prædicta omnia ponderant, postea.

A medecine of singular vertue in curing this sickneſſe.

℞. Fol. Dictamni albi, rad, turmentille, Zedoariæ ana ʒii. rad. gentianæ anglicæ, granatorum iuniperi ana ʒii. fol. Card. benedict. rad. doronici. ana ʒi. Cardamomi, cornu cerui rasuræ ana ʒs. mirrhæ ʒii. ossis de corde cerui scrup. ii. Margaritarum ʒi. camphoræ ʒii. santalorum omnium ana ʒi. puluerizẽtur omn. sing. per se misc. omnia

omnia simul in mortario, & tandem appone Theriaca Andromachi ad pondus omnium, & iterum pistillo fortiter contunde & commisce per tres quasi integras horas, agitando fiat electuarium.

A dram and a scruple is sufficient for any man.

When any person is infected, let him take a dram or somewhat more, according vnto his strength, mixe and dissolue it in water of Scabious, Rose, or Endiue, as you can haue, or in them altogether the quantity or measure of eight spoonefuls, and make it warme, and drinke it in Gods name, sweat well thereupon, and thou shalt be deliuered from danger of the sickneße, and is a most approued medecine and speedy remedy, if it be taken in time, for herein consisteth the danger, namely delay, in which time the venome pierceth vnto the heart, and there setleth, and vanquisheth the vitall spirits. For this is most certaine as I haue often seene and approued, that those that take and vse in the very beginning of their sickneße, some good meanes, scarce two in ten die, but very speedily recouer their former health.

Delay in this sickness is very dangerous and commonly bringeth death.

And truely I cannot but lament the folly of many people, who feeling themselues sicke, driue forth and delay time, some trusting to their strength and youth, other some take some light and trifeling medicine to no purpose: and many other blinded with a foolish opinion, that phisicke can do them no good, and this is the cause why so many die of this sickneße, as they now do.

Note this, that if a person vomit vp his medicine, that then you cause him to wash his mouth with rose water and vinegar, and giue him as much more, if he cast it vp againe, do as before vntill he keepe it.

A singular confection for the cure of the Pestilence.

A good confect on for curing the pestilence.

3

R Rad. Angelicæ, rad. Gentianæ, rad. Zedoariæ, rad. turmentillæ, rad. Dictamni, rad. Valerianæ, rad morsus diaboli rad Astro, rotundæ, rad. asari, rad. serpentariæ, herb. scordy card. benedicti. ruta; galangæ. flor. calendulæ, sem. citri, sem acetosæ baccarum lauri, ossis de corde cerui, cornu cerui præparati, ana ʒii. Croci thuris,

ris, ſantalorum omnium, ana ʒi. Cinamomi, myrrhæ, boli armeni præparati, terræ ſigillatæ, camphuræ, ana ʒiiii. ſpec. diagem. cal. & frig. ſpec. diamarg. cal. & frig. ſpec. diambræ ana ʒi. ſucci ſcordij, ſucci calendulæ ana vnc. i. Commiſceantur omnia cum ſyruppo acetoſitatis citri q. ſ. incorporentur ad formam opitatæ, adde mithridatum Andromach vnc. iii. & theriacæ opti. vnc. j. & ſemiſ. aquæ angelicæ vnc. ij. miſc.

Take one dram and a halfe, or two drammes of this confection, or two drames and a halfe, according to the age and ſtrength of the patient, with water of Scabious; Cardus benedictus, or Angelica nine or ten ſpoonefuls, made warme and mixed wel together, let him drinke it and ſweat well thereupon.

Another that cureth the Peſtilence, and expulſeth all venemous infection.

R. Bolearmoniack prepared halfe an ounce, Cinamon two drammes, roote of gentian, angelica, Zedoarie, turmentil ana two drames, ſeede of citrons, red roſe leaues, harts horne raſed, of the three kindes of Saunders of each one dramme, iuniper berries, halfe a dramme, nutmegge, the bone of a deares heart, ij ſcrup. ſeede pearle and orient one dramme, ſaffron one dramme, red coral two ſcruples, fragments or peeces of the fiue pretious ſtones, Saphiri, Hyacinthi, Smaragdi, Rubini, granati, prap. ana one ſcruple, leafe gold one ſcruple, bezoar ſtone one ſcruple. 4 Electuarium contra peſtem cum gemmis.

Make theſe into moſt fine powder, ſeueraly, which being done put thereto as much ſirrup of limons as will make it in forme of an electuary, making it ſomething thick, and putting thereto of good Mithridatum three ounces, mixe them. This being taken the weight of one dramme or a dramme and halfe, or two drams for a ſtrong perſon in water of Scabious, Angelica, or Cardus benedictus, ſweating therewithall, cureth the perſon ſpeedily of the peſtilence, expulſing it by ſweat and vrine,

Another

Another for the commons and countrymen, where this aforeſaid ſet downe cannot be had.

R. Good Mithridatum Andromachus a dramme and a halfe, good Treacle, I meane not the common treacle ſold at the Mercers, but at the Apothecaries, called therica Andromach: one dramme. Mixe theſe together, and take it in a little poſſet drinke made with white wine, and ſweat well therewith, and this cureth the Peſtilence. If any ſore do ariſe, then vſe the meanes, as I haue taught in this booke, to ripen or ſuppurate the ſore: which being done, let it be opened and drawne forth.

Another medicine or remeudy for the Commons and Countrymen, very good and effectuall.

Take a great white Onion, cut off the top, and with your knife picke forth the core, and make a wide hollowneſſe in the middle, which you muſt fill vp with good treacle, from the Apothecaries called *Theriacha Andromachi*, or Andromachs treacle, let it be in weight one dram and a halfe: this being put into the Onion, couer it with that you cut off before, and paſte it ouer and roſt it in the imbers, and being ſoft ſtampe it in a morter, and ſtraine it through a cloth, and with two or three ſpoonefuls of poſſet drink mixed with it, take it, and ſweat thereupon as long as you can, and this will expulſe it from the heart.

Or this which is very good.

R. Mithradatum two drammes, Venice treakle one dramme, mixe them with water of Angelica, Cardus Benedictus, or Scabions, or for want thereof poſſet drinke, made with white wine, and ſweat well.

Theſe three laſt medecines I haue ſet downe for them that cannot haue ſpeedily the other aforeſaid, and although they ſeeme meane,

meane, yet are they of great vertue in this ſickneſſe, and cure them that take it in time in the beginning of their ſickneſſe, obſeruing the order of this Booke therewithall.

The ſignes that ſignifie and declare a perſon to be infected with the peſtilence.

The firſt is, a great paine and heauineſſe in the head. 1

The ſecond is, hee feeleth great heate within his body, and the outward parts cold and ready to ſhake, and is thirſty and dry therewithall. 2

The third ſigne, is he cannot draw his breath eaſily, but with ſome paine and difficulty. 3

The fourth ſignes is, he hath a great deſire to ſleepe, and can very hardly refraine from ſleeping, but beware hee ſleepe not. And ſometimes watching doth vexe and trouble him as much, and cannot ſleepe. 4

The fift ſigne is, ſwelling in the ſtomacke with much paine, breaking forth with ſtinking ſweate. 5

The ſixt ſigne is, diuers and heauy lookes of the eyes, ſeeing all things of one colour, as greene or yellow, and the eyes are changed in their colour. 6

The ſeauenth ſigne is, loſſe of appetite, vnſauoury taſte, bitterneſſe of the mouth ſower and ſtinking. 7

The eight ſigne is, wambling of the ſtomacke, and a deſire to vomite, and ſomething vomiting humors bitter and of diuers colours. 8

The ninth ſigne is, the pulſe beateth ſwift and deepe. 9

The tenth ſigne is, a heauineſſe and dulneſſe in all the body, and a faintneſſe and a weakneſſe of the limbes. 10

The eleuenth ſigne is, the vrine moſt commonly is troubled, thicke like Beaſts water and ſtinking, but ſmell it not if you loue your health; but oftentimes the water doth not ſhew at all, eſpecially in the beginning of the ſickneſſe, therefore truſt not vnto the water, but looke vnto the other ſignes heere aboue ſet downe. 11 These are manifeſt ſignes that the heart hath drawne the venim vnto it by attraction of the ayre by the inſpiration of the arteries to the heart.

The twelfth and laſt ſigne, and ſureſt of all other, is, there 12

ariseth in the necke, vnder the arme, or in the flanke, a tumor or swelling, or in some other part of the body there appeareth any red, greenish, or blackish coloured sore, these are most apparent signes to the eye, that this person is infected with the Pestilence.

But take heed, be not deceiued: for oftentimes a person is strongly infected with the Pestilence, and hath neither Apostume, Carbuncle, nor botch appearing in two or three dayes, by which time he is neere his death; therefore when a botch doth not appeare speedily, it is alwayes an euill signe and dangerous. The reason hereof is, nature is weake, and the infection and poyson is strong and furious; and nature being weake as in children, and in aged persons, and in others also, through the euill disposition of the body, and is not able to make resistance against so furious, and puissant an enemy, and to expulse the infection or poison. And this is the very reason and cause, why in some persons there appeareth no botch or sore, but other certaine markes or spots, as I may call them.

The reason why no sore appeareth in some persons.

Now contrariwise, when the infection or poyson is more milde and weake, and nature strong, then the gathering her power and force together striueth and resisteth the infection, and expulseth the poyson from the heart, and other the principall members vnto some emunctory or cleasing place, where it may be best purged and auoyded. Now this is a good signe, that nature is strong, and hath preuailed against the infectious poyson; so is it indeed, if the sore arise not neere abour the heart, or throat, or some such dangerous place.

The reason of the appearing of a sore or botch.

And againe nature must now forthwith be ayded, least the venom gathering strength, by the putrefaction of the humours within the body, returne againe vnto the heart. Therefore I say the heart must be strengthned with Cordialles, and also speedily comforted; and the other principall members likewise. For we commonly see notwithstanding the botch be thrust forth by nature, yet the person often and most commonly dyeth, whereof the greatest and most part might liue, if helpe in due time were administred. And sometimes the infection is so strong, and the body so weake through corrupt and vitious humours, that nature is suddainly ouercome, and the spirits of life expulsed.

The heart ought with all speed to bee comforted.

No helpe in some persons but death followeth.

And

And this infection naturally flyeth with all poſſible ſpeede to the heart, as the principall member of life, to ſurprize it, and pierceth ſoone vnto the heart of Cholericke perſons, then any other complexion, although the ſanguine be more apt to be infected by reaſon of their heat and moyſture, and phlegmatick are alſo apt through humidity that is in them: the melancholy are not apt to be infected, but hardly cured being infected.

Venera Princi pes partes petunt Gal.

What bodies ſooneſt infected I ſhewed you before.

Now foraſmuch as this ſickneſſe is ſwift, fierce and dangerous, and ſpeedily expulſeth life, if it be not preuented in time by good medicines: Let vs I ſay, leaue our folly, in delaying to vſe the beſt meanes for our helpe, remembring this good Counſell.

Principijs obſta, ſero medicina paratur, &c.

We muſt ſtop the beginnings, medicines come too late, nature being ouer-come through the long ſuffering of the euill. And what is the reaſon that ſo many dye of this ſickneſſe as they do, I thinke you will anſwer me, It is Gods hand and Viſitation, *Et contra mortem non eſt remedium:* I grant indeed it is Gods Viſitation, and ſo is all other ſickneſſes. And this is the difference, this ſicknes is ſtrong, ſwift, and dangerous, and killeth many through his Violence, and venemous quality: Some other more mild, yet killeth alſo in ſome ſhort time, if it be not preuented; and ſome other ſo mild and weake, that nature being ſtrong doth ouercome her ſelfe with good dyet without the benefit of medicines. The very cauſes indeed that ſo many dye of this ſicknes are two. The firſt is the ſtrength, power, and venemous quality of this ſicknes, ſpeedily ſurprizing the vitall ſpirits.

As hot Feuers

The ſecond cauſe, our delay to vſe medicine in time, and not vſing good and effectuall medicines, ſuch as haue vertue by Gods grace giuen vnto them for the curing and withſtanding of this violent ſickneſſe. We muſt relye vppon God, fixing our whole truſt in him, and thankfully and dilligently vſe the good meanes that he hath ordayned and created, for our health and helpe in time of ſickneſſe.

The cauſe ſo many dye of this ſickneſſe.

And againſt this contagious ſickneſſe, I haue ſet downe

good preseruatiues, which being vsed, will by Gods grace preuent the danger. And also most excellent and approued remedies for this sickneße, that who so vseth them in time, shall vndoubtedly by Gods grace and mercy be speedily cured. Now it followeth, that I teach the vse of them, and the true and perfect cure of the pestilence, and what is to bee obserued in the cure thereof.

And first, I will teach the cure of the Pestilence when no botch or sore appeareth, and how to preuent the rising of any botch or sore most commonly in all persons.

The cure of the Peßilence, when no botch, or sore appeareth, and how to preuent the rising of any botch or sores most commonly in all persons.

3 Intentions required in the cure of this sickneße.

In the cure of this sickneße there are three intentions especially required. The first is to ayde and helpe nature, to expell the infection and venemous poyson. The second is to comfort the heart, and other the principall members of the body. The third is a good obseruation in dyet, afterward to be vsed. And at the first when any person feeleth himselfe sicke, let him well consider whether any of the signes before set downe, that signifie a person infected, be in him or no; and if he finde any of them at all in himselfe, then let him be assured it is the sickneße. But here he must not deferre the time, doubting, and making farther tryall, whether it be or no; For in this time when the pestilence reigneth there are few other sickneßes. The nature of this venemous and corrupt ayre, is to alter and conuert other sickneßes into the Pestilence, as we finde most true by experience. And againe, the nature and quality of this dangerous sickneße, is, euer with all swiftnes to approach and assaile the heart, the principall member and fountaine of life. Here may it appeare, how dangerous delay is in this sickneße, in not vsing some good and approued medicine, that hath vertue through Gods gift to withstand the force thereof, and power to expell the venemous infection of this contagious sickneße. Now to preuent this Lyon of his prey, note what is to be done.

Beware you sleep not vntill you haue taken your medicine, & eight houres after.

Vse help in the first beginning

First,

First, when any feeleth himſelfe ſicke or euill at eaſe, if the ſickneſſe begin hot with paine in his head, if he be of a ſanguine or cholericke complexion, or hath a plethoricke body, that is, a body full of humors, large veines and full: let euery ſuch perſon in any wiſe be let bloud in the liuer veine and right arme. And if there ſhould be felt any ſorenes in any ſide of the body more then the other, then let him bleede in that arme on the ſide grieued, which being done, let the Chirurgion decently binde vp his arme; and if the perſon be weake, then let this be done in his bed, and with ſpeede let him take one of the foure medicines before ſet downe in this booke for the cure of the peſtilence, the quantity and the manner is there ſet downe. Let him receiue his medicine warm, and procure him to ſweat, which if hee cannot eaſily doe, then muſt you fill ſome bottels with hot water, and ſet them in the bed about him, by which meanes you ſhall cauſe him to ſweat ſpeedily. Let him continue ſweating three, foure, or fiue houres, or according to his ſtrength, as he can endure it, giuing him, if he be very dry in his ſweate, a little one of the cordial confections ſet downe in this booke, to be vſed to a perſon after his ſweat. And the keeper muſt take great heede that the ſicke perſon ſleepe not, for whoſoeuer is infected with the ſickneſſe, muſt carefuly be kept from ſleepe, vntil they haue bled, if they may bleede, and taken their medicine, and ſweate fiue or ſixe houres after, and in ſo doing all for the moſt part ſhall bee ſpeedily cured of this ſickneſſe. The patient hauing ſweat well, dry his body with warme and ſoft clothes, and if the ſheetes be wet with ſweat, then pull them away, and let him reſt in Gods name, ſo hee ſleepe not. And giue him to eate ſometimes one of the confections that comforteth the heart, that giueth great comfort and ſtrength vnto the body and principall members thereof, and therefore not to bee omitted. Two houres after his ſweat giue him to eate ſome broth made with a chicken or capon. In which broth boyle Endiue, Borage, Bugloſſe, and a little parſly, raiſins of the ſunne, and two or three dates, and a little whole mace, let his drinke be good, ſtale, and middle ale, wherein you muſt boyle whole mace, and ſome ſugar. And if he be very drye, as commonly in this ſickneſſe they are, then giue him a ſpoonefull of one of the ſirrups ſet downe in this

Who ought to bleede.

Giue him in his ſweating, if he be very dry, ſome of the cordiall ſirrup ſet downe in this booke halfe a ſpoonful, or a ſpoonful at a time.

What drinke the patient ought to vſe: To mittigate and take away his drineſſe and thirſt.

this booke for that purpoſe, which doth both aſſwage thirſt and drineſſe, and comforts the heart withall: he may vſe to take a ſpoonefull when he is drie.

His diet muſt be chickens, capon, rabbet, partredge or ſuch like: but for want thereof young mutton or veale, and let him vſe with his meate limons, orenges, pomegranats, good vinegar, graines of paradiſe, mace, a little ſaffron. Let his chamber bee perfumed with the balls or trochiſes ſet downe in this booke before for the purging and amending of the aire. Vſe them three or foure times in the day, and for want thereof take Beniamin, Storax Calamita & liquid, wood of Aloes, and burne it in ſome chafindiſh or fuming pot for the purging of the aire in the chamber. And diuers times ſprinkle his chamber with vinegar, or water and vinegar together. Now within fiue or ſixe houres after his ſweate, or if it be longer it is the better, let him ſleepe in Gods name, and remember that you giue the patient oftentimes one of the confections ſet downe in this booke, to comfort the heart, and giue him his broth and meate a little at a time, and the oftner, and giue him ſometimes a cake of Manus Chriſti to eate. And aboue all things, let him be in good comfort, fixing his hope aboue in the Almighty, , from whom commeth all helpe, health and comfort; for obſeruing what I haue taught, there is no danger of death; and for the moſt part all they that vſe this order and direction, recouer and be free from all danger within two or three dayes, except ſome very few, that haue vnſound and very corrupt bodies before the infection. And this will I vndertake by Gods leaue and his holy aſſiſtance to performe, and that not one in ſixe perſons ſhall die that taketh a good medicine, and that vſeth this order and foloweth my deriction, for by this meanes of taking away of bloud, euacuation by ſweat and purging the body, the infection and poyſoned matter is expelled, inſomuch that ſeldome riſeth any botch or ſore, becauſe the matter whereof the botch ariſeth is otherwiſe caſt forth. And if any do ariſe, as ſometimes, there doth, by diligent foreſight and application it may ſpeedily be brought to ſuppuration, and drawne forth. But if no botch do ariſe within two dayes after his ſweat, then doth none ariſe at all, doing as I ſhall ſhew you. The third or rather the ſecond

But my perfumes ſet down are far better to be vſed.

Let him ſleepe one or two houres to preuent paine and lightnes of the head.

God is the author of health.

second day, if he be any thing strong, and no botch appearing, giue the Patient this potion vnderwritten, which will purge forth the rest or remnant of the venemous infection.

Here purging is good and ought to be vsed.

A purging potion of great vertue, that expulseth all venemous and corrupt humors from the body.

Here I warne all men that they meddle with no purging medicine when the botch or carbuncle apeareth, and groweth towards ripenesse: for so shall they drawe the venome in againe, which nature hath put forth before.

A purging potion to be taken the second day after sweat if no botch or sore appeare.

℞. Leaues and flowers of holy Thistle, Scabious, Turmentil, three leaued grasse, of each a little handfull, Gentian, Tamarins, of each two scruples, good Rubarbe one dram: water of Bugloss and endiue, of each one ounce and a halfe, Sene three drammes, water of Scabious one ounce, flowers of Borage a little handfull, make your infusion, which being done, put thereto diacatholicon halfe an ounce, Manna halfe an ounce, sir. Ros. solutiue one ounce.

This potion hath a most excellent property in purging the body from venemous and corrupt humors, as the learned may iudge at the sight thereof. This potion must be taken of the patient the second or third day at the furthest after his sweating, when no botch appeareth. And let him forbeare to eate, drinke or sleep, vntill it hath wrought his effect, which is in giuing fiue, sixe, or seauen stooles. Afterward let him receiue some broth, and vse a good diet, and also vse his cordiall confection for three, foure or fiue dayes, and rest in health in Gods name, for he shall neede no further physicke: if he be disposed he may take the potion aboue written another day, for the thorow-purging of his body, and it shall be good so to do.

This is the true and perfect cure of the pestilence, being vsed in time, I meane in the beginning of the sicknes within foure, or sixe; or in some within twelue houres, the sooner the better, for in a little time this venemous infection gathereth strength by the euill humors which it turneth into putrifaction, and swiftly assaulteth the heart, and without speedy and good remedy: death followeth.

If it be not on the change or full of the Moone.

Now it foloweth that I teach the way or meanes to cure such in whom the botch appeareth, which (God assisting me) I wil do.

The

The way or meanes to cure such in whom the botch appeareth.

This sickneſſe (the peſtilence) is a fierce, ſwift, and dangerous diſeaſe, and very quickly deſtroyeth nature: therefore I muſt counſaile all men againe, to vſe at the firſt ſome ſpeedy helpe, for giuing it ſufferance but a little time it reſiſteth all cure, neither is it in humaine powre to helpe it as we daily ſee. Here I cannot but lament the folly of many people, who neglect the vſe of good meanes in time: Some fooliſhly conceited, that phyſicke can doe them no good, ſome other vſing ſome light and trifling medicine to no purpoſe, ſome other vſing none at all, ſtanding to the mercy of the ſickneſſe, which is mercyleſſe, and thus many periſh daily, not periſh neither, therein I ſayd not well: *Beati mortui qui in domino moriuntur*, Bleſſed are they that die in the Lord. God giue vnto vs his grace, that we may learne to contemne this vaine world and be ready when he doth call, and while we liue here, to vſe thankfuly his good creatures vnto his glory and our comfort. Now vnto the cure of the peſtilence, which is my purpoſe.

Great folly in many men, to refuſe the means of their health.

When any Perſon feeleth himſelfe infected, and that the ſore beginneth to ariſe or appeare, if the ſickneſſe begin hot, and that he feeleth in himſelfe any heate aboue nature, being of a ſanguine or cholerick complexion, ſtrong, and bloud any thing abounding, then would I haue that perſon with ſpeede let bloud, if it be within twenty foure houres of his ſickning, and that the ſore or botch be not yet in way of ripening, but newly riſen. For you muſt note that bloud is to be taken at the beginning of the ſickneſſe, and before the botch be growing to ſuppuration, or not at all, for at this time the botch hauing bin forth, and growing to ſuppuration, you ſhould greatly hinder nature, and weaken the perſon, and indanger his life.

Whē the botch or ſore groweth toward ripenes, bewar yee neither purge nor lance, but vſe cordials and outward medicines to ripen it.

But in the beginning of the ſickneſſe, it is a ſpeciall good thing in all perſons, in whom bloud doth abound. But theſe perſons I do except, women with childe, or lately deliuered, old men that grow towards threeſcore, and children, alſo weake and feeble perſons, wherein is *Cacochymia*, and little bloud, theſe perſons may not bleede, but muſt receiue ſome medicine before ſet downe for the cure of the peſtilence, and ſweat therewith, and take cordi-

Who may not bleede.

als, as I will ſhew them. But ſuch as may bleede muſt obſerue this rule in bleeding, according vnto the place where the ſore or botch is placed or appearing.

If the ſore or botch appeare in the throate, necke or vnder the eares, then open the head vaine *Cephalica* in the arme, on that ſide whereon the ſore or botch is. And if the ſore or botch ariſe in the armepit, then open the vaine *Mediana*, which is betweene the head vaine and the vaine comming from the liuer. If the ſore or botch ariſe in the ſlanke, then open the vaine *Saphena* in the inner ſide of the foote: alway remembring this note, that you let blood on that ſide whereon the botch appeareth: For on the contrary ſide it is dangerous and euill, drawing the venome ouerthwart the ſpirituall members, to the great danger of the patient. The quantity muſt be according vnto the ſtrength of the patient, in thoſe that be young, ſtrong, and full of blood, it is good to take much away, and in others according vnto their ability of body. And in this time of neceſſity, when it may not be deferred, you muſt neyther regard time, neither any Signe nor Aſpect or Coniunction of Planets, but in the name of God do it.

Where to bleed, in what place or vaine.

The quantity.

Quouis tempore & hora mittere ſanguinem neceſſitas concedit & iubet: Two houres delay in bleeding may bee the cauſe of death. This being done, or not done, in thoſe perſons aboue named, who may not bleed: Let there be giuen vnto the ſicke perſon, of one of the medicines ſet downe for the cure of the plague before in this Booke, and procure the ſicke to ſweat well: which if they cannot ſpeedily do, then you may vſe the meanes before taught with Bottles, whereby a ſweat ſhall ſpeedily be brought forth; and let the patient endure it as long as he is able. And remember that you keepe the ſicke from ſleep in his ſweat, and fiue or ſixe houres after, if he be very faint, giue him of one of the Cordiall confections to eate of ſometime; and if he be ſo thirſty that hee muſt needs drinke, then giue him of the ſyrrup ſet downe in this Booke for that purpoſe. But you ought not in any wiſe to giue him drinke after his medicine, vntill he hath ſweat well; and that which you giue him, muſt be warme and comfortable. And hauing ſweate well, dry his body with

Any time or houre in neceſſity let blood.

warme and soft Linnin cloathes; and so let him rest, keeping him from sleepe. Within two houres giue him some good broth to eat made with a Chicken, in which broth boyle a little whole Mace, Dates, Rayſins of the Sunne, Endiue, Borage, Bugloſſe, and Rings of some peeces of gold. Let him haue oftentimes to eat of one of the Cordiall confections, set downe in this Booke: And let his drinke be the first day Betony Water, Scabious and Borage Water, of each of them halfe a pinte, boyled a little with Sugar and whole Mace. After you may giue him Ale, if not strong, boyled with Mace and Sugar. Let his meate be Chickens, Capon, Rabbet, young Mutton, or Veale and let him vse Orenges, Lemons, Pomegranets, graines of Paradise, and all things that doth comfort the heart and coole. You must perfume the Chamber oftentimes in the day, with the perfumes set downe in this Booke, which will purge the ayre of the Chamber; and sprinkle the floore of the Chamber with good vinegar, and giue him to smell vnto often times a cloath wet in rose Vinegar. Now must the sore or botch be looked vnto. And to ripen and bring it to suppuration, you shall finde medicines set downe in this Booke. If the sore do arise neere the heart, I haue set downe meanes to defend the heart, and to draw the sore or botch further off: or if the botch appeare in the throat, then likewise draw it further for feare of suffocation, or choking the patient. If watching or rauing trouble him, I haue set down meanes to helpe it. If thirst and drowsie vexe him, I haue set downe comfortable syrrups to remedy it, or whatsoeuer he shall need in this cure, if aduisedly you follow my direction.

The dyet the sicke ought to keepe.

Or Rosewater and Vinegar togeather.

Change of Chambers is good.

The Patient ought to change his Chamber sometimes, and to vse often the Perfumes before set downe: and to keepe the house all the time of his sickneſſe vntill his sore be well, changing himselfe in fresh Apparell well ayred, and perfumed before.

And those that are about him must haue care of themselues, and eate dayly euery morning some good Preseruatiue. And aboue all, let them take heede of the ayre or breath of the sore when it is opened: alway holding some roote of *Angelica* stieped in Wine Vinegar in their mouth, or some other strong and

good

good preſeruatiue, and let them eate ſometimes a little good Mithridatum, or any one of the Confections preſeruatiue ſet down in this Booke againſt the Peſtilence; and alſo let the keeper take heed how to beſtow the Playſters that come from the ſore.

Well now remember what I haue ſayd, ought to be done in this cure of the Peſtilence.

Firſt, that withall ſpeed you vſe remedy without delaying the time, for therein chiefly conſiſteth the danger.

Secondly, that you bleed, if no cauſe forbid it, as afore is taught.

Thirdly, that you take one of the medicines before ſet downe in this Booke, and ſweat therewithall, and refraine from ſleep.

Fourthly, that you vſe the Cordials to comfort the heart, ſet downe, and that you eat of them oftentimes in the day.

And apply an Epithymum vnto the heart.

Fiftly, that if the Patient be faint, you muſt vſe the Epithymum, and Epithymate the heart therewith.

Sixtly, that if the ſore or botch appeare, and riſe neere vnto the heart, that then you vſe vppon the heart a defenſitiue, and with ſpeed draw the botch further off.

The ſeauenth obſeruation is, that with ſpeed you apply medicines to ſuppurate the ſore, and draw it forth.

And it were very good that fires were made through out the citty, & if you think the perfumes too deare, then vſe Frankincenſe, roſin, & Turpentine.

The eight is, that the Chamber be often perfumed, that the ayre thereof may be purged, and made wholſome; and that the Patient change his Chamber oftentimes.

The ninth is, that he vſe the dyet before taught, eating a little at a time, and the oftner. And to vſe the ſirrups and confections to coole and comfort.

By ſleepe the blood and vital ſpirits are drawne inward and attracteth with it ſelf the venome vnto the heart, and retaineth it in.

The tenth, which ſhould haue bin the firſt, is, that the Patient in any caſe be kept from ſleep, from his firſt ſickning vntill he haue taken his medicine, and ſweat, and ſix or eight houres after, and then to ſleep but one houre, and the next day let him ſleep three houres at times, but not aboue one houre at a time; and after the third day you may giue him more ſleepe. But in the beginning of his ſickneſs, it is moſt dangerous, for by ſleep the ſpirits are drawne inward, and therewithall the Venome is attracted vnto the heart, and alſo the Feuer made more vehement and ſharpe. And this is the greateſt cauſe, that ſo

many dye, that might liue if they were kept from sleep, and therewithall take some good medicine.

The eleuenth is, that the patient keep his Chamber during the time of his sickneſſe, and refraine all company, that he hurt not others.

The twelfth is, that being well, he giue humble thankes to God, and then let him change his apparrell, being well perfumed, and in the name of God go abroad.

And if the botch arise neere vnto the heart, then before you sweate, it were good to apply this defensitiue vnto the heart, being thinne spread vppon a fine cloath, as broad as will couer the heart.

A defensitiue for the heart, in sweating to be vsed.

R. Good Mithridatum one dram, Andromachus treacle halfe a dramme, red saunders, Terra lemna halfe a scruple, with water of Roses and Vinegar, as much as will suffice, make it in forme of an vnguent in a mortar.

A good Cordiall comforting the heart and cooling, to be vsed after the patient hath sweat or purged, and oftentimes in the day to take of it as much as a good hazell nut at a time.

A very good cordiall confection to be eaten oftentimes in the day of the sicke patient.

R. Conserues of Roses, Borage and Bugloſſe, of each one ounce: Diamargariton frigidum, Diarrhodon abbatis, of each halfe an ounce: Seedes of Citrons two scruples or a dram: Manus christi three drams: fol. auri number 6. Bolearmoniack prepared two scruples. Mixe them, and let the sicke eate hereof many times in the day.

A good potion giuing fiue or sixe stooles gently, which purgeth venemous filthy humours from the body, to bee taken the third day after sweat: if no sore or botch appeare, or when a sore or botch hath run, and is growing well, then is it good to vse this.

A purging potion to be vsed the second day after sweat, if no sore appeare.

R. Flo. & fol. Card benedict. one handfull, fol. Scabi Betonica one handfull: roote of Gentian one dram, good Rubarb one dram, water of Bugloſſe, Scabious, and Borage, of each an ounce: Let there be made an infusion thereof. Then adde vnto it Diacatholicon halfe an ounce, Cassia with Manna halfe an ounce, syrrupe of Roses solutiue one ounce, misce.

If it worke not within two houres, take a

This ought to be taken in the morning, and neyther eate, drinke nor sleep vntill it hath wrought his effect, in giuing fiue, sixe or

seauen

seauen stooles, and vse your selfe as is before taught in purging. little broth fiue or fixe spoonfulls.

Another good Cordiall greatly comforting the patient after his sweat to be eaten oftentimes, a little at a time, and to continue the vse thereof three or fower dayes, vntill he be strong, and all danger past, or in his sweat a little, if he be weake faint, and apt to swoune.

R. Conserues of Roses, Borage and Buglasse, of each half an ounce: spec. Diagem. cal. & frig. of each one scrup. bolearmoniack prepared two scruples, spe Diamargarit. cal et frig. of each one scruple, diarrhodon abba. halfe an ounce, sirrup of limons and sorrell, of each halfe an ounce, misc. The Cordial confection doth greatly comfort the heart.

Within two houres after the patient hath sweat, giue him a little good broth, made of a chicken or capon, and let him eate a little at a time: and the ofner, according vnto his strength and stomacke: and let him be in good comfort, and eschew all feare and doubt, fixng his hope aboue in the Almighty, from whom commeth all helpe and comfort. Let his meate be chickens, or some light and good nourishing meate, as young pullets, capons, partridge, rabbets, or such like: but for want of these, young mutton, or veale, and let it be giuen him with sauce made with an orenge, a limon, and a little good vinegar with mace and Safferon: and make vnto all his meate these coole and sharp sauces, and vse no hot spices, neither strong wines in any wise. Let his drinke be middle ale, cleane brewed, and well boyled with maces and sugar, also you ought to keepe him from sleepe the first day vntill it be toward night, and then let him rest in Gods name one houre: And if the patient be very dry and thirsty, as most commonly they are, then giue him of this Iulip three or foure spoonefuls at a time to drinke. The diet that must be vsed. His drinke.

R. Water of roses, Endine, and Bugloss, of each foure ounces, sorrell water foure ounce, good vinegar fowre ounces, iuice of limons foure ounces, sugar one pound, boyle them a little ouer a soft fire, which done, and cooled againe, giue him a little thereof to drink, the quantity of two or three spoonefulls at a time. A Iulep to help vrinelle and thirst.

Also a prisan made with barley, liquorice, and coole hearbes, good to asswage his thirst. But vse this, which I do most commend for the asswaging of thirst and drinesse.

Against thirstines a sirrup.

R. Sirrup of Endiue comp. sir. of sorrell of each three ounces. Water of Roses, and Bugloße, of each one ounce, sirrup of limons two ounces, mixe them.

Let the patient haue sometimes, or as often as he is dry, one spooneful of this sirrupe which is very good: and this shall suffice for the amending of his heate and drineße. Giue him to eate sometimes of a limon with sugar, or of a Pomegranate, which are both very good.

Or: his asswageth and taketh away all thirst, and drineße in this case.

R. Water of Roses, and bugloße of each three ounces, sirrupe of Endiue and limons, of each two cunces, oyle of Vitriol one scruple, Mixe them.

The taking of this one spooneful at a time, taketh away drineße and thirst.

And if the patient be very faint and weake after his sweating, or before his sweating, then apply this quilt vpon the region of the heart, and let him weare it continually for a while.

A Quilt for comforting and strengthning the heart, when the patient is weake, to be worne after his sweating.

A quilt comforting the heart.

R. Flowers of water lillies, borage and buglaße, of each halfe a dram, red rose Rose leaues one dramme, flowers of balme and rosemary, of each two drammes, maces one dram, of red and yellowe saunders of each one dramme, wood of alloes, cloues, of each one dram. seedes of citrons, iuniper berries, of each one dram, safferon six graines, of the bone of the deares heart one scruple. Let them be made in grosse powder, and quilt it in crimson or scarlet coloured taffata, or fine cloth.

This quilt being made by the Apothecary, vse it ouer, or vpon the heart of the sicke, in such manner as it may abide without falling away.

An Epithymum that doth much comfort the heart, when a person is weake.

An Epithimū for the heart

R. Water of Roses, borage, and bugloße, of either three ounces, vinegar one ounce, sorrell water two ounces, wood of alloes, red saunders,

ders, barkes of citrons, of euery one of them two drams, ſaffron ſixe graines, Electuarium de gemmis one dramme, Diamargariton two ſcruples. Mixe them together, & make an Epithimum. to be vſed to a weak and fainting perſon.

A little of this muſt be made warme in ſome pewter diſh, and then take little clothes of fine linnen, which fold vp two or three double. Then moyſten one of your clothes and wring it forth lightly, and apply it vntol the heart, keeping it there a while, vntill it begin to be cold: then take another, and ſo a quarter of an houre together, and this you may do two or three times in a day, applying afterward the quilt afore taught. This is to be done when a perſon is weake and faint.

A Potion purging gently all venemous and corrupt humors from the body.

℞ Scabi Card. benedict. Morſ. diaboli ana, pu. j. betonicæ pu. j trifolij. pu. j. rad. Gentianæ ſcrup. j. flo. boraginis, bugloſſæ ana pu. j ſem. citrini ſcrup. j. rhubarb. electæ ʒj Sene ʒiij. aquæ ſcab. end. uæ & bugloſſæ ana vnc. j. & ſemiſ. fiat infuſio, Deinde adde Diacatholicon vnc j manna calab. vnc. ſemiſ. ſir. Roſarum ſolutiu. vnc. j. miſce & fiat potio.

Take this potion the ſecond or third day after your ſweating ſo it be not on the changing or full of the moone, and the ſooner the better, no botch or ſore appearing. This will worke gently in all bodies and purge ſtrongly and effectually, and cleanſeth and purgeth the body of the remnant of the venemous and corrupt humors. Take the other part the ſecond day after early in the morning you muſt neither eate, drink, nor ſleepe vntill it hath wrought his effect, which is in giuing you ſeauen or eight ſtooles, Within an houre after the taking of it, or thereabout it will worke. Haue therefore in readineſſe your ſtoole with warme water. If after the the taking of it you feare caſting it vp, then vſe a browne toſte and vinegar to your noſe, and ſmell thereto oftentimes. Within foure or fiue houres you may take a little good broth made with a chicken, veale, or mutton, with herbes as aforetaught. And when the aforeſaid medicine hath thoroughly wrought his effect, which

Mixing it with the infuſion that was left.

Remember to vse often in your chamber the perfumes set downe before.

which will be within fiue houres, or thereabout, then may you eate some of your meate, and take your rest a while after, if you haue any disposition to sleepe. Make a light supper and keepe and obserue a good diet, keeping your selfe within your chamber or house ten or twelue dayes.

They that would haue it lesse purging, may take the third part before set downe, And although it worke strongly, yet is it gentle, easie, and hurtlesse. It purgeth chollor, flegme, and al corrupt and superflous humors. I could set downe many for the purging of the body, but none better, or to be prefered before it in this case, and this will suffice. At other times, we may commoly giue

Hippocrat. cum quisque porgare.

sirrups before opening, extenuating and preparing the body, but in this cases where the matter aboundeth, and requireth speedy euacuation, we stand not vpon it.

Oftentimes and most commonly in this contagious sickneße the patient is troubled with lightneße in his head, and cannot sleepe: the reason hereof is, the braine is distempered by heate. Hote vapours ascending and flying vp from the stomacke. And this is the reason they sleepe not: and the cause of their raging is want of sleepe and a distemperature of the braine. When a person is so troubled, then vse this vnder written.

An vnguent to annoint the temples and browes of him that cannot sleepe through heate, and distemprature of the braine.

An vnguent to cause sleepe in watching and rauing

R. Vnguentam popillionem vnc. semiß. vnguentum roßarum vnc. semiß. Vnguentum alabaßtra vnc. semiß. oleum violarum, oleum nenupharum ana ʒij. *opium ßrup.* j. *or ßrup.* ij. *in aqua roßarum diſſol miſce.*

With this annoint his temples, and the fore part of his head sometimes, when you would haue him to sleepe, and giue him to eate this, which is exceeding good to cause sleepe, and stay raging.

A confection causing sleepe.

R. Conserues of Roses halfe an ounce, Diſacordium two drams ſirrup of popie halfe an ounce, ſirrup of limons two drams, mixe th m.

Giue him the halfe of this to eate, which will greatly further and prouoke sleepe. Or this will also greatly prouoke sleepe.

R.

R. Sirrup of violets, ſirrup of limons, ſirrup of popie of each one ounce diſacordium three drams, mixe them.

Giue the patient ſometime of this in a ſpoone to drinke, for it is good to prouoke ſleepe and ſtay raging.

A Frontall to be applyed vnto the fore part of the head, to cauſe ſleepe.

To cauſe ſleep a frontlet to be applied vnto the browes.

R, Flowers of Roſes, violets, and water Lillies, of each a little handful of the ſeedes and heads of poppie, one dram, of the three kindes of ſaunders, of each one dram, Flowers of Camomill, betony, and melilote, ana pu ſs. beate them into groſſe powder, and let a frontall be made thereof.

Apply this frontall vnto his head, as afore taught. I haue ſet downe theſe meanes to cauſe and prouoke ſleepe, and to ſtay the raging that is oftentimes in this ſickneſſe. But you muſt note, that this is not to be vſed in the beginning of his ſickneſſe. For in the beginning of his ſickneſſe the perſon ought in any wiſe to be kept from ſleepe. For as through ſleepe the ſpirits are drawne inward, and the venome attracted vnto the heart, ſo the heate is alſo excedingly increaſed through ſleepe.

Therefore this meanes that I haue ſet downe for the cauſing of ſleepe or any other to ſleepe, may not be vſed vntil the patient hath ſweat, and two or three daies after his ſickning. And the ſore forth then may you ſafely vſe them to his great comfort and eaſe. Note this.

Through the great interior heate, the patient, his tongue, throat and mouth will be ſore, as I haue often ſeene, then make this gargariſme.

A Gargariſme to heale the mouth, throa and tongue in this ſickneſſe, if it be ſore through the heate of the ſtomacke.

A gargariſme.

R. Barley excoricated or common barley a handfull, Plantain leaues, ſtrawberry leaues, violet leaues, ſmackforle leaues, of either of theſe a handfull, bryer tops, halfe a handfull, Woodbine leaues and columbine leaues halfe a handfull, ſhrewd and bruiſe theſe hearbs a little, and then boyle them in a quart of faire water, which being well boyled, ſtraine it forth, and put thereto Diamoren two ounces, Mel Roſarum, or Honey of Roſes

two ounces: mixe theſe, and let the patient vſe it often to waſh and gargarize his mouth.

The vſe of a little white wine ſometimes is good, with Roſe-water, and a little vinegar to waſh his mouth withall,

Note this, whē vomit is good.

To vomit at the beginning of the ſickneſſe is good, for if a perſon fall ſicke at his meate, or within a while after his meate, then ought he to prouoke vomite, and when he hath vomited, then to take a medicine ſet downe for the cure of the peſtilence, and ſweat therewithall, and do as I haue taught in this booke before, but if he be much troubled with vomiting in his ſickneſſe, then let him vſe this that I ſhall teach him.

Cordials and weat will ſtay vomiting.

R. Aromaticum Roſarum vnc. ſemiſ. Aromaticum gariphilarum ℥ij. *ſir. limonum vnc. ſemiſ. diamargariton frid.* ℥ij *miſc,*

To ſtay vomiting.

And if his vomiting ſhould not ſtay, then were it good for him to take ſome gentle purging potion, to expulſe theſe corrupt humors that ſucketh vp that diſpoſition to vomite.

I doubt not but what I haue written is ſufficient for the inferiour part. Now will I come to the externall and outward application, and ſhew what is to be done in ſuppurating and opening the ſore.

Hauing taken one of the medicines afore taught, and ſweat, vſing the cordial appointed apply vnto the ſore this vnderwritten which will draw it forth, and ripen it: and you muſt haue ſpeciall care that with ſpeede you draw forth the ſore, apoſtume, or carbuncle, leaſt it returne againe into the body.

A plaiſter to ſuppurate, draw forth, and ripen the ſore or botch, although common, yet very good and commended of all that vſe it.

Take a great white Onion, and cut off the head of it, and with your knife picke out the coare or middle part, and fill that hollow place full of good treacle not common treacle, but *Theriaca Andromachi*, which you ſhall haue at the Apothecaries. Put on the head of the Onion, paſte it with a little dow or lenen, and ſet it to roſte in the imbers, and being ſoft roſted, take it forth and pill it, & ſtampe it in a mortet, & lay it hot vnto the ſore vpon ſome double cloth, and rowle it ſoftly that it fall not off, and renew it and lay on freſh euery ſixe houres.

And

And here I muſt needes commend the vſe of a young cocke to be vſed in this manner vnto the ſore. Pull away the feathers from about the fundament of the cocke, and place the fundament vpon the ſore, and hold his bill ſometime to keepe in his breath, he ſhall the better draw the venome, and if he die then take another, and do ſo againe. Then lay on *Cataplaſma*, which I haue of often vſed, and approued to be very good to draw forth and ſuppurate the ſore.

R. One Lilly roote, young mallowes, one handfull, let them be bruiſed in a morter: Lineſeede two or three ſpoonefuls beaten groſely, boyle them together in a ſufficient water, or as much as will couer them, boyle them vntill they be very ſoft and thick, then put thereunto Figges ſixe or ſeauen: halfe a good handfull of raſins ſtoned, mix theſe together, and put vnto it oyle of Camamil two ſpoonefuls, & being very warme lay it to the ſore, and binde it ſofily that it may abide on, change it euery twenty houres.

Another that ripeneth the botch and bringeth it ſpeedely vnto ſuppuration.

R. Onions and Garlike heads, of each of them in number foure: roſt them in the imbers, then ſtampe them in a morter, and put thereto of fenegreeck and line ſeede of each a good ſponefull, ſnayle: with their ſhelles foure or fiue, figges in number foure, leauen as much as a Walnut, barrowes liquor as much as two Walnuts, mixe them in a morter, and warme it and apply it vnto the ſore.

An Implaiſter that ripeneth the ſore or botch.

R. Galbanum Ammoniacum, Bedelium ana j ounce, diſſolue them in vinegar at the fire and ſtraine them and put thereto diachilon magnum ij. ounces, mixe them and ſpread it vpon a thick cloth, and lay it to the ſore and change it euery ſixteene houres.

Another plaiſter that draweth forth the ſore and ripeneth it ſpeedily.

Take a white Lillie roote, young mallowes two handfull,

scabious one handfull: shred them and bruse them, and boyle them in a sufficient quantity of ale grounds, and put thereto of line-seede two or three spoonefuls beaten, and as much fene greeke beaten likewise, sower leaues as much as two walnuts, mixe them, and lay it warme vpon the sore, changing it euery sixteene houres, two or three times vsing it, ripens the botch.

If it break not of it selfe by this meanes speedily.

By vsing any of these pulteßes, or cataplasmes, you may speedily ripen the botch or sore, and being ripe, it ought to be opened by the Chirurgion in the lower part thereof, that the matter may be the better auoyded, And remember this note, that whatsoeuer you apply or lay vnto the botch must not be cold, I meane cold in quality and operation. For cold medicines would driue backe againe that venemous matter, which nature hath expelled, to the great danger of the patient.

And if you feare the opening of it, which is indeede nothing to suffer, then let the Chirurgion vse a potentiall instrument, I meane a caustick, and being done vse this digestion.

R. Cleare Turpentine washed one ounce, a yolke of a new layd egge, as much oyle of Saint Iohns wort halfe a dram, of good Mithridatum halfe a dram.

Mixe all these together and vse it vnto the wound vntill it bee well digested, which you may know by the whitenesse, thicknesse, and great quantity of the matter. And notwithstanding it is now running, yet shall it be good for you to vse one of the pultise afore taught, it will ripen and bring forth the rest. This is dangerous for those that are about you, therefore be carefull to keepe your chamber, and also how you bestow the piasters that you vse vnto your sore, that others be not infected thereby. You ought to vse daily in your chamber the perfumes before set downe three or foure times a day, to vse a good diet, and to eate of the some of the cordialls before set downe, and your sore being well, then ought you to purge with one of the potions before set downe.

What is to be done when a sore or botch lyeth deepe and comes not forth.

Vse cordials to comfort the heart.

You must take one of the medicines afore set downe for the cure of the plague, and sweat therewithall, but if the Apostume or

sore

sore lye deep, notwithstanding your sweate, then must you fasten cupping glasses ouer or vpon the sore, first clarifying the place, and when you haue vsed your cupping glasses, then vse a young Cocke or Pullet, as before is taught, pulling the feathers from about the rumpe and Tayle, putting a little salt into the Fundament of the Cocke or Pullet, set it in your sore holding the bill of him sometime to retayne his breath; and if he dye take one more, as do as before, and then apply the plaister of Onions and treacle set downe before; and then apply some one of the other which will bring it suppuration, then let it be opened as before taught.

The cause why the sore comes not forth, is weakneſſe of nature.

What is to be done when the botch will not come to suppuration, but continues hard.

If a botch come not to suppuration within three or foure daies, as most commonly it doth, but resisteth your application continuing hard, then must you vse some caustick or strong vesticatory or insition which I like not of, the matter being vnripe or not altered into corruption: The continuance of a botch vnsuppurated and not drawne forth is very dangerous: The reason is, the venome gathereth strength by putrifaction within the body, and returnes vnto the heart againe. Then farewell life. This I haue known, and I am perswaded many dye that might liue, if this were seene vnto. Therefore to preuent danger, rather open the botch before it be full turned vnto suppuration, and vse cataplasmes and pultesses to ripen the rest that remaines. But being still hard, then I say you must vse the counsell of a Chyrurgion, and open it with a Caustick, as I before sayd, how and wherewith I would teach, but it would be too long in this place.

Opened with a Caustick.

First, before it be opened, let it be well Epithymated; and vse some Cordiall set downe in this Booke, two or three times a day. And then vse digestions and salues to heale.

What is to be done when a botch strikes in againe.

Sometimes I haue knowne the botch to appeare, and yet suddainly to fall in againe, and this is euer a dangerous and deadly signe. But I will shew you all that may be doue; and many haue by this meanes beene relieued from death.

First, with all speede giue him some one of the foure Electuaries set downe in this Booke for the cure of the Plague, the quantity is there set downe; and procure him to sweate as long as he can endure it. Then drie him with warme cloaths. And giue him Cordialls to eate of, set downe in this Booke. Then ought he to haue a glister, the which I will set downe, and the next day earely giue him my purging potion set downe before, the which is good in this case; and giue him often Cordialls to eate. And by this meanes (by Gods grace) the Patient shall be deliuered from death.

The Glister.

R. Malua, Althaa ambarum cum radicibus ana m. ſs. Mercurialis, Hipericonis, Melilloti ana m. ſs. Scabi m. ſs. ſem. lini, & fenigraci vnc. j. fiat decoctio, in huius libra diſſolue butyri vnc. j. mellis roſarum vnc. ij. olei violacei vnc. ij. Catholici vnc. ſeuiſs. Succhari rub. vnc. j. Miſce & fiat cliſter.

Take foure ounces lesse of the decoction, for that it will be too much in quaintity. Let this Glister be giuen to the Patient; and then the next morning receiue the potion set downe before, that purgeth venemous matter from the body, and obserue what I haue Written.

When a botch ariseth in a dangerous place what we must doe.

When a botch ariseth neere vnto the heart, or in the throate, then must you desire helpe of the Chyrurgion, who with cupping glasses may draw the sore or botch farther off. To set downe the manner heere it were needlesse, euery Chyrurgion that hath any iudgement and practise knowes how to do it. I will here end, beseeching God to be mercifull vnto vs, forgiue our sinnes, and make vs thankfull for his great blessings bestowed vppon vs, blesse our labours, and cease this sickneße: *Amen.*

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